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39. No. 16

JANUARY 16, 1957

CENTS

SHINY NEW BIBLE

JON GOT A BIBLE in Sunday school last week. He brought it to me this evening. It was shiny, clean and new. His hands treated it with reverence.

I suggested that he read for me the Twenty-third Psalm. When he had finished, I offered to mark the place with pencil so he could turn to it himself whenever he wished.

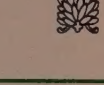
MY SUGGESTION fell on unsympathetic ears. No pencil was going to touch his Bible. He wanted to keep it spotless and unsoiled.

His childish attitude is to be regarded graciously. But alas for his older friends! They are so much like Jon. How pl they are with their Bibles, and prominence they give them. And they keep them clean and shiny and

I'M ALWAYS PLEASED to see B Seldom do I visit a home that doe have one. But it bothers me that so r are kept like Jon's—shiny, clean, I'd feel a lot better if I found more B with worn pages and ragged covers.

Jon's new Bible has something in mon with a cake of soap, wrapped sealed, in the bathroom closet. It' little help until it's used.

—RAYMOND SHAHE



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COVER PICTURE. Named at recent Chicago meeting to head Joint Commission on Lutheran Unity were (seated) Dr. Carl C. Rasmussen, secretary (ULCA); Dr. Malvin H. Lundeen, chairman (Augustana); and (standing) Dr. Johannes Knudsen, assistant secretary (AELC), and Dr. Raymond W. Wargelin, vice chairman (Suomi Synod).

THE CHURCH IN THE NEW

Russian patriarch rejects appeal

Following Russian intervention in Hungary's revolution last fall, Dr. Eugene Carson Blake, president of the National Council of Churches, had addressed a message to leaders of the Russian Orthodox Church asking it to work for the "avoidance of further bloodshed and oppression in Hungary." The message was sent to Metropolitan Nikolai, second-ranking prelate of the Russian Church and leader of the delegation which visited the U.S. last May. The Metropolitan's prompt reply had said that Russian churches were helping supply "material aid" to "those who suffer" in Hungary, had avoided any mention of Russia's part in the tumult.

Early this month monitors in Europe reported that Patriarch Alexei, head of the Russian Orthodox Church, in a New Year's broadcast over Moscow radio had called "highly placed foreign ecclesiastics incorrectly informed" when they blamed the Soviet government for the tragic events in Hungary. The Patriarch said the Hungarian situation had been caused by "those who spread discord and tried to turn the country into an inevitable hotbed of a new world war." He also denounced the Anglo-French invasion of Egypt as "an attempt . . . to increase world tension."

Hungarians promise freedom

The Budapest radio in mid-January said that the Red puppet regime of Premier Janos Kadar would allow full freedom for all churches in Hungary. Included in the statement was a promise that religious instruction could be conducted in schools.

The actual situation remained clouded. The Roman Catholic bishops sched a meeting at Budapest on Jan. 15 to cuss the position of Cardinal Josef M szenty, head of the Roman Cath Church in Hungary. The cardinal still a "guest" in the U.S. Embassy Budapest. There was no indication the Red government would find him ceptable as open leader of the chu since he had been accused of anti-g ernment political activity.

There was some doubt about the theran Church, too. Reports reach Lutheran World Federation headquar in Geneva indicated that the Commun approved former bishops, Lajos Veto Laszlo Dezsery, were seeking to reg their positions. Both had been depo by a church meeting in early Novemb

A Christmas message had been bro cast over the government radio by D sery as "Bishop of the Lutheran Churc The message published in Hungar newspapers, however, was issued Bishop Lajos Ordass, who had been stored in November to his position head of Hungary's Lutheran Church.

LWF seeks contact

LWF President Hanns Lilje and E ecutive Secretary Carl E. Lund-Qu sent messages to Hungarian officials e phasizing their support of Bishop Orda Efforts by the LWF officers and ULCA President Franklin Clark Fry la summer had resulted in a new "trial" f Bishop Ordass. In October, Hungary Supreme Court cleared Bishop Orda of the charges on which he had bee convicted in 1948.

Dr. Lund-Quist had asked the Hun garian Office for Church Affairs to pe mit the LWF to send a representative t

pest to help clear up the church sit-
n. Janos Horvath, president of the
, replied that "I would be happy to
ou in Budapest." A few days later,
ever, the entire church office was re-
d abolished in a move which Buda-
radio said "virtually ends state con-
of the churches."

t gets government post

1 Nov. 3 a special meeting of the
garian Lutherans had deposed Bish-
Dezsery and Veto, had restored
op Ordass as head of the Southern
rch District (Budapest) and Bishop
an Turoczy as head of the Northern
rict. At approximately the same
the Hungarian Reformed Church
ed Bishop Janos Peter, who had been
ded as "the worst kind of a Stalinist."
forced to resign was Bishop Albert
czky, who was called a Red puppet.
ishop Peter had refused to accept the
ng until formally deposed by his dis-
of the Reformed Church. Last
th, however, the Kadar regime
ed Peter as president of the Cultural
ations Institute. His acceptance of
government job was viewed as ruling
his return to church office.

ort Makarios on way back

ombining to keep Cyprus out of the
dlines recently were Hungary, Suez,
the relative calm on the Mediter-
ean island itself. After anti-British
ing last spring, the British had exiled
eek Orthodox Archbishop Makarios to
Seychelles Islands in the Indian
ean, had later placed second-ranking
hop Anthimus under house arrest.
th were called leaders of the Cypriote
derground forces which battled the
cupying British, following demands by
island's Greek majority for self-rule
union with Greece. There is also a
ong Turkish minority on Cyprus.

MAY RETURN SOON
Archbishop Makarios

Church groups throughout the world had protested strongly against the British action against the churchmen.

Last month the British government proposed a new constitution for the island, giving it increased home rule. Although islanders spurned the offer, two high-ranking British envoys were reported conferring with Archbishop Makarios early this month about the island's future. Speculation on Cyprus was that the archbishop would soon return to Cyprus, would lend his support to the constitution, and would become first prime minister under its provisions.

Chicago may see "Luther"

Nationwide protest followed a Chicago TV station's abrupt cancellation of a pre-Christmas showing of the film *Martin Luther* (*see* THE LUTHERAN, Jan. 2 and 9). Last week Robert E. A. Lee, executive secretary of Lutheran Church Productions, which distributes the film,

said that officials of WGN-TV had invited him to discuss showing the film at some future date. A spokesman for the television station admitted that the ban had stirred the greatest letter and telegram response in the station's history. The cancellation of the film's showing had been attributed to strong opposition from Roman Catholic sources.

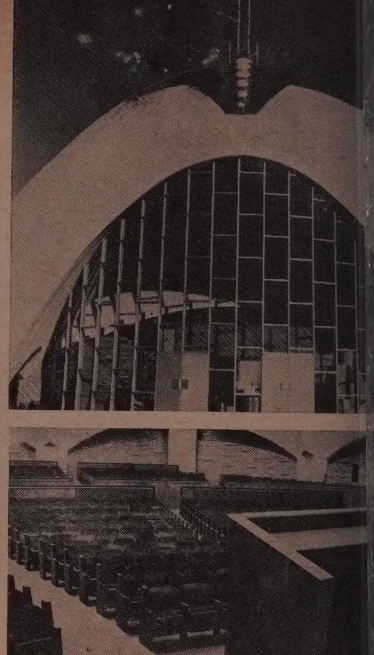
Among those joining the chorus against the station's censorship was a volunteer "Action Committee" of 60 Protestant and Jewish leaders in Chicago. This group and others forwarded protests to the Federal Communications Commission, claiming that the station's censorship had violated its license.

The Chicago *Daily News* commented editorially that "we can think of no good reason why it (the story of Luther's life) should not be shown as a movie. Obviously it would not please everybody, and assuredly those who might be displeased have a perfect right to voice their displeasure. Many others would like to see it. This little flurry, some 400 years after the great dispute touched off by Luther, would seem to be most easily resolved by voting a citation to the TV station for excessive timidity." Station WGN is controlled by a rival newspaper, the Chicago *Tribune*.

Egg-shaped church opens

Nine years of controversy and conversation in Oklahoma City were climaxed last month when first services were held in the $1.3 million futuristic "Church of Tomorrow" built by the First Christian Church. The structure, which looks like half an egg (*see cuts*) is situated on a 40-acre plot in a residential area.

A concrete-and-steel shell houses the sanctuary. There are no pillars or other obstructions in the auditorium. Worshipers enter a ground-floor reception room,



OUTSIDE AND INSIDE THE EGG
Oklahomans had a conversation pie

take an escalator to the church level. The auditorium seats 1,000 but more than 8,000 tried to attend services on the opening day.

The concrete exterior is flecked with pieces of glass, making it sparkle in the sun. An educational building, auditorium and outdoor amphitheater are also located on the church property. Pastor is the Rev. William H. Alexander.

Bus integration gains

Racial segregation aboard public bus lines had last month been ruled unconstitutional by the U.S. Supreme Court. The court had directed the bus line serving Montgomery, Alabama, to allow all paying passengers to be seated without

mination. Subsequently, several gomery buses were fired on by hid- snipers while passing through Negro cts. After one woman was injured, bus runs were suspended to avoid er incidents.

forts to have buses integrated in ingham met with delay. After several roes had invited arrest in order to e a court test of integration, Negroes ned to the use of only the rear seats e buses. In Tallahassee, bus service suspended by city order after a bus said it would no longer segregate s aboard buses.

21 other southern cities, mixed seat- has been accepted without incidents, Southern Regional Council reported week. Places where integrated buses t into service peacefully included Lit- Rock, Pine Bluff, Fort Smith and Hot ings, Ark.; Charlotte, Greensboro, ham and Winston-Salem, N. C.; mond, Norfolk, Portsmouth, New- t News, Petersburg, Charlottesville, dericksburg, Lynchburg and Roanoke, .; San Antonio, Corpus Christi and llas, Tex.; and Knoxville, Tenn.

aham called revivalist

Billy Graham "is more of a revivalist n he is an evangelist," concluded isville *Courier-Journal* religion edi- Ora Spaid after summing up the re- lts of the Graham evangelistic crusade ld in the Kentucky city last October. r. Spaid defined an evangelist as one o converts unbelievers, while a re- valist stirs up greater fervor among ready-converted Christians.

Statistics from which the conclusion as drawn showed that of the 7,909 who ade "decisions for Christ" during the mpaign, 78 per cent said they were ready attending church regularly. Al- ost all of the 7,909 listed both a de- nominational preference and a church of their choice. More than half of those signing decision cards were under 18 years of age.

Baptists and Methodists profited most when decision cards were distributed to local pastors after the meetings. Of the 35 churches that received more than 30 of these cards, 22 were Baptist and nine Methodist.

The tally showed that nearly a half million persons attended the 26 meetings conducted by Dr. Graham in Louisville. Response was slow during the early days of the campaign, gained momentum toward the end. On the final night, 958 "decisions" were recorded. Dr. Graham's next major campaign will be in New York City.

Bar school bus rides

Most states prohibit the use of public funds "for the support of any sectarian schools." Courts throughout the land have been wrestling for years with an interpretation of this provision. Growth of the Roman Catholic parochial school system has brought pressure for government funds for health services, school bus rides, and even textbooks.

Pennsylvania's Supreme Court ruled last week that non-public school pupils may not ride on buses paid for by taxpayers' money, even though the buses halt only at regularly scheduled stops. The decision grew out of a test case in Robinson Township, near Pittsburgh. The local school district had permitted 43 parochial school pupils to ride daily on the public school buses which transport a total of 864 pupils. Only regular stops were made, with parochial school pupils getting off at the stop nearest their school.

Wisconsin laws that bar funds for parochial school transportation are a "form of segregation," Ashland *Daily Press*

editor John Chapple told the city council. The council determined to ask the state attorney general for a ruling on the legality of providing funds for parochial school buses as "a token toward providing justice and equality in the protection of the children of all taxpayers in keeping with American ideals and constitutional rights."

Sunday auto sales banned

Used car lots that line New Jersey's superhighways must close on Sunday, the state Supreme Court ruled unanimously. The ruling reversed an earlier Superior Court decision which had declared the Sunday Sales Law unconstitutional.

Religious groups saw the ruling as a victory in their campaign to combat the increasing number of stores and other commercial establishments engaged in Sunday business. Lawyers for the auto dealers claimed the law discriminated against them by closing them down while other establishments were permitted to stay open. Chief Justice Arthur T. Vanderbilt rejected this contention, pointing out that all motor vehicle dealers were affected and therefore "all are protected in their business."

Chicago groups seeking a "quiet Sunday" ordinance got help when Mayor Richard J. Daley supported passage of a city ordinance that would ban auto, clothing and furniture sales on Sunday. "Sunday is a day people should try to spend with their families and in religious activities," the mayor said in endorsing the proposed law.

Two churches destroyed

Two Roman Catholic churches in Hartford, Connecticut, were gutted by fires that broke out only 28 hours apart. Greatest damage came in the complete destruction on New Year's Eve of the $5 million St. Joseph's Cathedral. Earlier, a $250,000 blaze had razed St. Pa... Church, oldest Roman Catholic ... in the city.

Police found no evidence of ars... either blaze, although they picke... several suspects including one wh... clared that "all priests and nuns s... commit suicide."

A series of fires the preceding ... had damaged seven churches in Tre... New Jersey. One church was destr... Police attributed the fires to two a... ists, both of whom were committe... mental institutions.

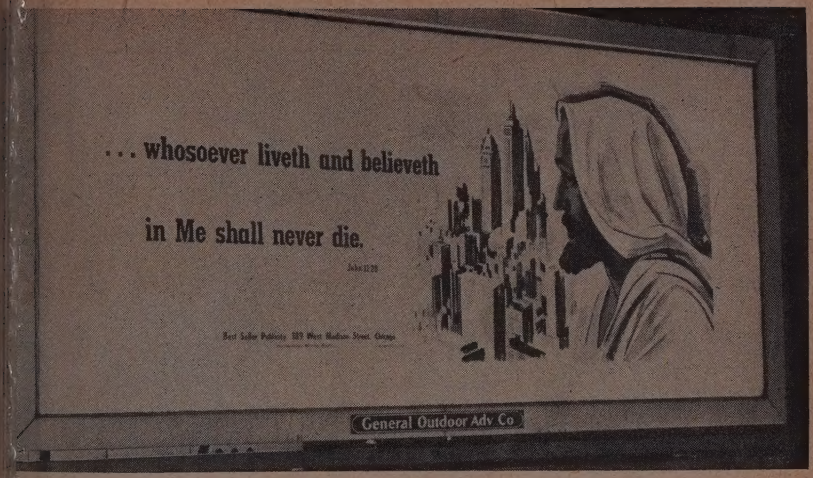
Earlier, three churches in Boston ... Cambridge, Mass., had been fired. D... age estimated at $1 million virtually ... stroyed St. John the Evangelist Ro... Catholic Church in Cambridge. A ... ton Roman Catholic church and a G... Orthodox church were also damaged. ... 18-year-old army private was being ... on arson charges.

New lexicon published

First new Greek-English lexicon ... the New Testament in nearly 70 y... will be published late this month by ... Cambridge University Press. Produc... of the 998-page book was made poss... by grants from the Lutheran Churc... Missouri Synod.

Dr. William Arndt of Concordia Se... nary and Dr. F. W. Gingrich of Albri... College collaborated on the book, wh... is based on an earlier work by Dr. Wa... Bauer of Goettingen University.

The lexicon, which required nea... nine years to prepare, will have m... than 22,000 entries of Greek words u... in the New Testament and other ea... Christian writings. Included in the bo... are many new items, the result of ... search and discovery of old manuscri... since 1889, when the last previous lexic... made its appearance.



CHRIST LOOKING AT THE CITY
Soon there will be one thousand

icago bars park statue

here'll be no statue of Christ in Chi-
o's public parks, but 60 billboards
rying an artist's conception of "Christ
oking at the City" will soon be erected
he Chicago area.

An offer by a Roman Catholic busi-
ssman to erect a statue of "The Smiling
rist" in lakefront Grant Park was
ned down by Chicago's Park District
mmission. Because religious statues
ght be damaged by vandals or other-
e desecrated, the commission will
ke a permanent policy of prohibiting
em in park areas, a spokesman said.
hn S. Reiner, Sr., had offered $20,000
erect the statue as a way of "showing
anks" because "the Lord has been very
od to me." The statue showed Christ
a garden, smiling down at three chil-
en playing at his feet.

A drawing by artist Warner Sallman
picting Christ looking over skyscrapers
ll be seen shortly on 1,000 billboards
roughout the United States, according
Miss Jo Peterson, director of Best Seller Publicity, a lay group that seeks to promote Bible reading through newspaper ads, posters and billboards. Sixty of the billboards are now being erected around Chicago and an equal number in the New York area, she said (*see cut*).

And so forth

The Meditation Room at United Nations headquarters in New York is being remodeled and enlarged. Since it was opened in 1952 more than 300,000 men and women have visited the room to pray or to register in 57 large guest books their support for world peace.

Presbyterian clergymen should be called "ministers," says a writer in the *Presbyterian Outlook*. "Rector" is accepted by the Anglican tradition and "pastor" by the Lutherans, declared Donald MacLeod, Princeton Seminary professor. John Calvin's *Institutes* and official Presbyterian publications never use these terms, he said, but frequently speak of ministers.

World News Notes

U.S. SERVES NOTICE

PRESIDENT EISENHOWER seemed afraid that the Russians and Arab nations may think he has become a pacifist. The idea might be getting around that the U.S. does not intend to go to war any more unless the UN calls the signals.

Much was said in the political campaign last fall about President Eisenhower as a man of peace. Recent U.S. attitudes have seemed to prove he is. When the Red army invaded Hungary in November, the only U.S. answer was a stern scolding. When the British and French attacked Egypt, the U.S. ordered them to cease fire immediately.

If the United States does not intend to fight — alone, if necessary — Russia might be encouraged to try to win the Middle East. The United Nations can't be counted on to stop a Russian attack. The U.N. cannot take any important step unless both the U.S. and Russia agree about it — which doesn't happen often.

THIS MONTH President Eisenhower attempted to set the record straight. He asked Congress to declare that the U.S. is prepared to fight if Communists try to capture a Middle Eastern country.

Resolutions which the President proposed to Congress were carefully hedged with specifications. The U.S. will not act without discussing its plans in the United Nations. And the U.S. will not go to the aid of any nation that does not ask it.

The only Middle Eastern country which seems to fit the specifications at present is Iraq, on which Western Europe depends for a large part of its oil supply. Iraq is pro-Western but surrounded by Arab states which are depending on Red military assistance.

If Iraq is doubtful about whether it can count on U.S. support in case of t ble with Syria and Egypt, it may de to ally itself with Russia. Loss of to the Reds would be much more ser to the Western world than the los South Korea or Formosa.

A U.S. announcement of intention garding the Middle East would be likely to do harm and might be help It would be tough talk, but is suppo to avert rather than lead to war. But talk is limited in value because it st only that the U.S. will resist open aggression. The real danger is subver of the Middle East by Red propaga

The U.S. policy is unlikely to ap to most Middle Eastern countries, wh don't feel any need of being protec against the Reds. Purpose of the U policy is 1) to guarantee that West European nations can get Middle East oil, and 2) to prevent a Red blockade the world's most important trade cr roads. The things which concern Middle Eastern nations are 1) to as their national independence, and 2) destroy Israel.

TWO YEARS AGO President Eisenho had little difficulty in persuading C gress to endorse an announcement t the U.S. would fight to defend Form if the Red Chinese attacked the offsh islands. Maybe that is the reason Chinese haven't attacked.

Effect of the 1955 Congressional re lution warning Red China not to go af Chiang Kai-shek has merely been to c tinue a restless deadlock in Far Easte affairs. A 1957 resolution regarding t Middle East will have no bigger effe unless it is backed with skillful, ope minded negotiations on clearing up ba Middle Eastern problems. G. E. R.

WASHINGTON

ROBERT VAN DEUSEN

NEHRU AT GETTYSBURG

"WHAT CAN two gentlemen, meeting for twelve straight hours on a rather muddy Gettysburg farm, think of to talk about?" This query was put to Prime Minister Nehru of India by a reporter.

The answer came with a twinkle: "I see, in India we are supposed to be people given to contemplation and leisurely talks. Perhaps some of that affected the President, too."

What these two men, leaders of the free world and the uncommitted nations, talked about at Gettysburg that day was closely guarded. The communique which was issued was in general terms, indicating that a "broad area of agreement" had been reached. At a press conference the following day, reporters probed hard but Nehru handled the hot questions deftly and avoided giving specific information.

Reappraisal

THE FACT of the Indian leader's visit to President Eisenhower was of itself important. The role which the U.S. played in the Middle East crisis, siding with the Asian and Arab nations against its own British and French allies, created a basic change in attitudes. Obviously a reappraisal of relationships between the U.S. and the neutral nations was in order. One day must have been all too short for the job that needed to be done. There was doubtless an exchange of views on a variety of international problems. The role of Red China, for example, and the question of her admission into the UN, must have come up for discussion. The problem of Formosa, and the offshore islands of Quemoy and Matsu, was probably on the agenda. The delicate balance in the Middle East and Russia's use of force in Hungary were surely included.

Most important of all, though, was not the exploring of specific problems, but re-establishment of understanding between the two nations. Coolness has developed between India and the U.S. in recent years. This was based partly on a misunderstanding of each other's aims and thought patterns. For instance, India suspected the U.S. of too great reliance on military strength, and Americans interpreted Indian neutralism as being soft on communism.

IT TAKES the sort of leisurely conversation which marked the day at Gettysburg to alter the basic mental image of another person or another nation. It is quite possible that the two leaders found each other to be men of peace. A new groundwork of confidence was laid which will strengthen the ties between the two nations. In the stormy days which lie ahead, this sort of mutual reappraisal may prove to be very valuable.

One observation which Nehru made in his press conference caused considerable speculation. He said that U.S. foreign policy is not as rigid as he thought, but flexible enough to adapt itself to circumstances. This drew a barrage of questions, but Nehru gently deflected them. Whether or not any new direction in policy will result from the quiet day at Gettysburg remains to be seen. As Congress settles down to study the State of the Union message and other messages to follow, foreign policy matters will be high on the agenda.

ST. OLAF GOES ON TOUR AGAIN

A Minnesota college choir raised the music level of the nation. The man who set the standard at St. Olaf died in 1955, but his work is not dead. Next month the choir will travel 8,000 miles, sing in 25 cities

Rehearsal on ship deck as choir sailed for European concerts

By WILLMAR THORKELSON
STAFF WRITER, THE MINNEAPOLIS S

F. MELIUS CHRISTIANSEN died in 1955. No man in the nation had done more to raise the standards of choral music than did the founder and long-time director of the St. Olaf Lutheran Choir.

A newspaperman made this assessment of his career:

"Christiansen in his long service to music took the sloppiness out of choral singing, helped to speed the decline of the oldtime college glee club booming and humming, and made strictly professional—and important—what had hith to been regarded as unavoidably amat and mostly social. There's hardly a c singing in the public schools today v is not singing better—and singing be music—because of Christiansen."

Many of the 300 anthems which Christiansen composed or arranged continue to be sung by church, coll

The Music Master

high school choirs. Directors of ay of these choirs received their train- from him at St. Olaf College or at mer choral schools which he led.

wo sons, also college choir directors composers, are carrying on in their er's tradition. Olaf Christiansen, who at Oberlin, took over the baton of father's choir at St. Olaf College at thfield, Minn., when "F. Melius" re- d in 1943. Paul Christiansen has di- ed the choir of Concordia College at lorhead, Minn., since 1937.

WHAT KIND of man was F. Melius ristiansen?

Father was a highly emotional, im- native, and dynamic person," says son f. "Yet he had patience and a love people, especially young people, that s rare.

He loved the beauties of nature and loved to sing about them.

He was a dyed-in-the-wool anti-war cifist. Human brotherhood was his in call. For him, the choir was a me- m for breaking down barriers between ionalities and creeds."

Like Olaf, brother Paul regards his her as a master teacher and says he is ery much indebted to him."

"Dad and Dimitri Mitropoulos (con- ctor of the New York Philharmonic mphony Orchestra) are the two main n of my life," Paul acknowledges.

Although he seldom had much time to play with his children, Father Christiansen did give his sons some private tutoring in musical theory and composition.

"He could hear us puttering around with a music figure without saying, 'This is the way to do it,' " according to Olaf. "That's a sign of a real teacher." Paul recalls as a boy in Northfield he would wake up in the morning and hear his father composing at home. In fact, there was music there almost constantly.

F. (for Frederick) Melius himself came from a family of amateur musicians. He made his debut as a violinist at the age of 12 with an orchestra in Larvik, Norway. Seeing limited opportunities in Norway for a professional musician, he decided to emigrate to America in 1888.

AFTER WORK as a band director in Wisconsin, he enrolled at Augsburg College in Minneapolis. He found the four years of compulsory Latin and Greek too much for him. Augsburg's president told him: "The Lord has made you a musician. We can't change it."

He continued his studies at Northwestern Conservatory of Music in Minneapolis, where he graduated. With his newly acquired bride, Edith Lindem, he took off in 1897 for Germany, where for two years he studied composing and violin at the royal conservatory in Leipzig.

In 1903, after he had returned to Minneapolis, he received a postcard from the president of St. Olaf College inviting him to head the music department for $600 a year. Leaving his family in Minneapolis, he tried it out for a year and decided he liked it.

He established a band at St. Olaf, and in 1906 took it to Norway for a tri-

umphal tour. Then he went back to Leipzig for 10 months of concentrated work, principally with Gustav Schreck.

BACK IN NORTHFIELD, he returned his attention to the college choir, which had developed from the choir of St. John's Lutheran Church, also directed by him.

With the choir, he revived and practiced a certain principle of ensemble-singing which the world had forgotten. This consisted of dispensing with the tremolo voice and singing straight tones. He also developed the a cappella (without accompaniment) style of singing.

Because his choir used no piano t its pitch for each song, critics and ences throughout the world wonder all the singers had pitch-perfect ea

They didn't, although Dr. Christia was one of those rare persons who perfect pitch. Choir members rec the pitch from a few members sounded small pitch pipes during plause.

FINDING A LACK of suitable music choirmaster went to work in providi He would often take a religious p that appealed to him and set it to m

FAMILY HOLIDAY

MUSIC FOR BREAKFAST

ND-GENERATION
DUCTOR AT ST. OLAF

IS
F CHRISTIANSEN

is arrangement of "Beautiful Sav-," for which his choir was so well wn, was adapted from a Silesian folk .

Psalm 50," which many people regard is finest composition, came out of a od of great personal sorrow over loss a son in an accident.

The choir made its first tour outside Northfield area in 1912. In 1913 it it to Norway. In 1920 the choir in-ed the music halls of the East and critics and audiences by storm. Since year, annual tours to all parts of the on have followed. In 1930, to com-morate the 400th anniversary of the gsburg Confession, the choir again red Europe.

The man who arranged the tours as choir's manager and impressario was al G. Schmidt, who also sang in the ir from the beginning. The tours re so successful that a music hall was ilt on the St. Olaf campus from con-t proceeds.

THE CHOIR worked harder as its fame reased. Membership in it was prized much as a place on the college football m—probably more. Dr. Christiansen, once asked for an explanation of the choir's achievement, said: "We work and again we work."

A demanding conductor, he knew what he wanted in his singers. Foremost among his standards was insistence on a straight voice. In tryouts, he could be blunt, if the occasion warranted.

"Sivertson," he told one would-be choir member, "you think a lot of the St. Olaf Choir, don't you?"

"Yes, sir," the student replied.

"There is nothing you wouldn't do for the St. Olaf Choir?"

"No, sir," the student answered.

"Then for goodness' sake, play in the band," the student was told.

When he continued to compose at a late age, Dr. Christiansen cracked: "Composing, you know, is a great deal like dancing with a fat lady. Once you begin you don't know how to stop."

A LETTER HE ONCE sent to the late Dr. Laras Boe, St. Olaf's president, illustrated the deep religious motivation he had as a choir director:

"May we all be true to our calling. True to our Master and true in our work for the Master. And may we also be

true to Art. The spirit of Art is very much like the spirit of Christ. Here, too, truthfulness is essential if it is to reach the hearts of the listeners."

When he reached age 70, Dr. Christiansen requested that his son, Olaf, be made his assistant.

Olaf, who had been teaching and conducting at Oberlin College and Seminary, came back to St. Olaf in 1941. For two years, he and his father shared the directing duties. Then in 1944 his father permanently surrendered his baton.

Meanwhile, in 1948, Frederick Schmidt had succeeded his father as manager of the choir. Thus with Olaf as conductor, the St. Olaf Choir became directed and managed by sons of the two men who brought it to its place of fame.

F. Melius came out of retirement in 1951 long enough to direct the choir in the singing of "Beautiful Saviour" which climaxed a concert in Minneapolis planned as an expression of appreciation on his 80th birthday.

A critic reviewing that concert remarked how he conducted "with precisely the same calm vigor and authority we all remember, the close-in work, the little elbow jerk, the come-on gesture (never frantic) by which he summons the big organ and trumpet tones of the final measures."

THE CHOIR under Olaf's direction has continued to receive the same kind of "rave" notices it received under his father. When it went to Europe in 1955, one critic wrote: "The St. Olaf Choir is really the elite of choirs."

At the same time, Paul Christia has won national and international claim with the Concordia Choir. An critic on its 1949 Norway tour r sodized: "Here were 60 voices fused gether in an instrument of such sup ness, tone, beauty and precision as never before been heard in this latitu

THE MANAGERS of the Concordia St. Olaf choirs exchange information they may avoid sending their singers the same territory in the same year. year, Concordia went to the South, St. Olaf, to the East. This school y Concordia goes to the East coast (J 31-Feb. 24) and St. Olaf to the W coast (Feb. 1-24). St. Olaf Choir is planning an Easter week trip to Icel (April 17-24).

Christiansen choirs have sometii been criticized for singing with a strai tone. This is a result of striving purity of tone, rather than lush er tional effects, Olaf says.

"We don't aim to tickle the ears wl we go out and concertize," he told T LUTHERAN. "We aim to change peo through contact with beauty."

The other objective, he explained, "to speak for the congregation to G Although we are a concert choir, primary purpose is to do what the chu choir should do.

"The reason for singing purely is avoid distraction. We try to sing be tifully so the message can come throug

It is more than likely that the Ch tiansen traditions of music will go on many years.

I FEAR that if you do not stop worrying the earth will swallow us up and all the elements will fall upon us. Is this the way in which you have learned the Catechism and understand faith? I beg you to pray and leave the worrying to God.—LUTHER: *Letters of Spiritual Counsel,* edited by T. G. Tappert (Westminster)

HURCH WITHOUT PASTORS

G. E. CURRENS

Big problem in Liberia is to train Liberians to be leaders of the church. So far there is only a handful of native Lutheran pastors

T WAS NIGHT and the examination was
. The small group of men and
nen lingered near the jeep as I climbed
"Our eyes are upon you until you
ne next Sunday to baptize us," one
'.

Months, in some cases a year or more
instruction, had preceded this final
ting to determine whether these
erians were prepared for baptism.
y were happy. I was, too, but I was
disturbed.

AS I URGED the jeep homeward over
, rocks and rickety bridges, a ques-
I had asked—and the answer—per-
ently intruded upon my review of
afternoon's session.

"Who administers the sacraments of baptism and holy communion?"

A woman answered for all, *"misili wui kwelegi,* the missionary."

I had begun to protest, "No, it is the pastor—not only the missionary pastor. An ordained national pastor can . . ." But she was right. She spoke from experience. In the thirty years since the Christian message first penetrated to the people of the Loma tribe in interior Liberia, there has been no Loma national pastor to serve his church or people.

IT WAS A ROUTINE QUESTION, and yet the answer was so significant—"the missionary." This told the story of many years of hard, sacrificial toil in the slow

January is the month when United Lutheran congregations emphasize forei mission work. Special emphasis this month is on training native leaders for t church in Liberia where a new Lutheran Training Institute is under constructi

building of the Lutheran Church in Liberia. And it spoke of the urgent need in this still infant church for leaders—Liberian leaders—well trained, devoted men and women who can rise to the task God has entrusted to his people.

There are Liberian leaders, of course. Of the five national pastors, four are engaged in the active pastorate in the much larger Kpelle tribal area. One is literacy director for the Government of Liberia.

Catechists and lay leaders in the congregations and preaching points throughout the church conduct regular worship services, give instruction to the inquirers and catechumens, and reach out to their non-Christian neighbors with the gospel.

In our church-operated schools, Christian teachers labor to meet the ever-increasing quest for knowledge among the young people from our congregations and the surrounding communities. The church could not have grown to its present strength without these men and women, many of whom have given their best in faithful service to their Lord.

BUT CONSECRATED, faithful service is not enough. If the Lutheran Church in Liberia is to meet its opportunities, it must develop leadership of high quality. Several considerations make this imperative.

The church is growing. Recently, many communities have displayed an unparalleled openness to the Christian message. The tribal culture has been steadily disintegrating under the pressure of advancing standards of civilization. The solidarity of opposition to the gospel is breaking with it. Then, too, concentrated evangelistic effort among the t people in the past three decades ha gun to show results.

In some villages a genuine eage to hear God's word has prompted chief or elders to request of the pa "Please, send us someone to teach about Jesus." Too often, because t is no one to send, the pastor must r "We will try . . ." Even if the pastor meet the opportunities afforded by frequent appeals, he can at best pro for the most elementary instruction guidance through the limited abilitie a lay leader or catechist, in additio his own occasional visits.

The outreach of the church in moment of opportunity demands there be available leaders who can direction and counsel to the new lievers, and that they be well trained thoroughly prepared for their task.

WITH THIS ATTENTION to outw growth made possible by more favor circumstances, there must be increa concern that the present members of church advance in maturity of faith life. The disconcerting difference tween the number of names on the chu roll and the persons in active fellows points this out with painful clarity.

The Christian in Liberia does not h many opportunities for the enrichm of his faith and for growth to matu in the Christian life. He does not h the Bible. Only a small portion of scripture has been translated into his l guage—and he may not be able to r it. When he hears the word preach it is often by catechists or lay lead

possess only a little knowledge and limited training. Few congregations served by pastors with good qualifica-s.

Confronted with the strenuous de-ds and persistent temptations of a -Christian environment, pressure from ads and family, the Liberian Christian ds desperately the pastoral care of a er who knows his needs and meets n meaningfully with the wealth of t's message to men. This means that e who are to lead their own people st themselves possess a more profound erstanding of God's word, a mature h, and wisely developed talents that enable them to fulfill their calling.

THE CHURCH IN LIBERIA is intensely re of this necessity for the training more and better leaders. It has taken first step to meet this need. Through Lutheran Training Institute, promis-young students receive a high school ication and two years of additional training for full-time work in the church. A selected few continue their education by attending college. Those who will be pastors receive three years of theological training. These young men and women are the hope of a church that needs leadership of high caliber.

TRAINING of these future leaders is by no means limited to the classroom. During the two-month vacation period many of those preparing for life service in the church work under the direction of a pastor, thus gaining valuable experience in the field. It is a joy to work with these young people and to witness their growing potential for effective leadership.

Some day soon a group of people in a Loma village will be ready for baptism. They may be asked, "Who administers the sacraments of baptism and holy communion?" This time they will answer the man, one of their own, sitting before them, "The pastor . . . You, our pastor." And he will.

"Just before the anthem started she said, 'I'm going to hit high C or else.' Something snapped just as she hit it, and . . ."

NEW DAY IN FOREIGN MISSIO

By ALBERT P. STAUDER

Where medicine man used to beat his drum, people now le to ride in planes and operate tractors. Missionary strat must be drastically revised to meet the changing situa

THE WORLD IS CHANGING—and nobody is more aware of it than the staff of the United Lutheran Church's Board of Foreign Missions.

Mechanical changes are everywhere. Elephants of India's forests and water buffaloes in the rice paddies are made a little nervous these days by noisy new tractors that are taking over their chores. Natives in Liberia's jungles had just become accustomed to the roar of airplane motors overhead when they were introduced to the crunch of huge earth-moving machines mowing through the dense undergrowth on road-building jobs.

In the "backward areas" of the world, social and political change is storming along even faster than mechanical changes. Traditional reticence of Oriental women, hidden behind veils and unseen by strangers, is giving way in a score of lands to free participation in political life.

Along with this social change, a developing spirit of national loyalty is closing the doors, peacefully—in most cases—to white-skinned foreigners in many lands. The day of white man's colonial domination is passing.

ALL THIS AFFECTS in a serious way the foreign mission program of the church. United Lutherans support missionaries in seven countries—Argentina, British Guiana, China (now limited to H Kong), India, Japan, Liberia, M Malaya. Some of these lands are hi developed, while others—such as Br Guiana in South America and Lib on Africa's western coast—are largely primitive.

China has closed its doors to foreig since the Reds conquered the land. M sion activity can still be carried on Formosa where the Nationalist Chi of General Chiang have their stronghe Free cities such as the British colony Hong Kong also offer a mission opp tunity among Chinese-speaking peo But most of the once far-flung west missionary activity on the Chinese ma land is now carried on by the Chin themselves or has collapsed under Co munist pressure.

BECAUSE OF THE closing doors China, the ULCA three years ago star new work in Malaya where there many Chinese. Because Commu guerrilla warriors were depending these Chinese farmers to supply th with food, the British government c ralled them into barbed-wire enclo "new villages," gave them land to cu vate, and provided some welfare servi for them.

In these "new villages," Chine speaking Protestant missionaries w

MADISON AVENUE TO TOKYO

ULC Foreign Board Secretary Earl S. Erb (the man in the topcoat) arrives at Japanese airport. Board executives frequently visit the foreign fields

lcomed. There a difficult work has en undertaken by our church.

To staff the field with trained people, have called into service some former rman and Scandinavian missionaries o had worked in China until they were pelled by the Reds. This is a rugged w world of missions.

MISSION PROBLEMS in India have mul-lied since the protecting arm of the itish colonial regime has been re-oved. The constitution of India guar-ntees freedom of religion, but the con-rsion of Hindus by non-Indian evan-lists is frowned upon.

In some areas of India uprisings gainst missions have occurred, with roperty destroyed and leaders injured. he Indian government has taken firm ands against such lawlessness. The gov-rnment, however, has itself curbed mis-ions by refusing many would-be mis-ionaries permission to enter India.

Old hands at India missions can sually return after leaving the country n furlough, but newcomers to the Chris-ian mission fields must have some spe-cial qualifications to get an okay. If they are teachers, agricultural experts, doctors, or nurses, they may get into India.

Even Indian Christians who desire to serve as missionaries in uncivilized sections of their own country have difficulties. A report to the ULCA Foreign Mission Board by a district superintendent of the Surguja field makes this strikingly clear:

FOUR YOUNG MEN were assigned to the Dhawarpur parish as evangelists in 1954. On their way to the village where they were to work, they were attacked by an anti-Christian group and imprisoned in a hut. At night they were tied together with ropes and taken out into the jungle where they were evidently to be put to death.

When they came to the place of the proposed lynching, a poisonous snake slithered into the middle of the group of assailants. As the snake tried to attack, the hoodlums jumped out of its way. This movement loosened the ropes binding the mission workers and the four captives ran off, with the others chasing them.

One of the young missionaries fell into a water-filled ditch and managed to make his way along it unseen until he was screened by an eight-foot waterfall, where he remained hidden until daybreak when he could make his way to safety.

The other three were stopped in their tracks when a tiger loomed in front of them. They managed to maneuver so that the tiger was between them and their pursuers. The pursuers tried to rout the tiger by making loud noises but it wouldn't move. Thus protected by the jungle beast, the three young mission workers waited in their precarious spot until dawn, when they too made their way to safety.

A waterfall and a tiger are not the normal weapons of defense, but in the adventurous life that some messengers of the gospel are compelled to lead in India they can be God-sent helpers.

WHERE EDUCATIONAL and social levels are relatively high, efforts of native churches to govern themselves have produced excellent results. A striking example of what can result when local leaders take over occurred in Indonesia, a strong Lutheran mission field started by several European churches. Japanese soldiers overran Indonesia in the early days of World War II. European missionaries were expelled or jailed. The Batak Lutheran Church faced years without financial support or leadership from Europe.

In the emergency, Batak leaders took over the church administration. Congregations responded faithfully. When the Japanese occupation ended, the Batak Church was stronger than before the war. Missionaries still work to some extent in Indonesia, but as equals alongside of Batak pastors. The Batak Church itself now has a "foreign mission" program.

The situation is very different in lands as British Guiana, where an sufficient number of clergy and lay l ers is to be found. The ULCA has couraged the development of Guia leadership, but hasn't been fully succ ful. Such a field has to be nurtured it reaches maturity that will enable stand on its own feet.

IN LIBERIA, most of the Lutheran sion work is conducted in the primi backwoods country. The Loma Kpelle people who live in these a have a culture so different from which prevails in Europe and Ame that baffling situations arise.

Marriage and divorce problems in U.S. fade into insignificance when c pared with those in interior Liberia. that area, machines are still unknown mechanical aids to farm production. power used is that of the human fem. A Liberian farmer depends on his wi to till the soil, tend the crops, harv and preserve them. A man who has m wives is therefore much better off tha man with only one.

Into this situation, Christian missi aries have brought the Christian moral of more civilized lands. The result been that people have held off from jo ing the Christian church, since it wo mean disruption of family life, and p erty as well. Yet in keeping with c understanding of Christian living, t missionaries must say that one m should be married to one woman.

There's no easy answer for this sort problem. People who may feel grea attracted by the Christian gospel and w might accept Christianity, feel compell by economic forces to stay outside t church. They see nothing wrong wi their system. It makes life possible f the family by providing enough foo

bearable for the woman since a dozen share the toil.

FACED WITH THIS diversity of difficul-, the work of foreign missions con-ues, with consistent efforts being made adapt itself to the changing times and idly altering mission fields. Board sec-aries on New York's busy Madison enue do their best to adapt our western toms and traditions to conditions as y are reported from the mission fields. quently they leave their offices and to Japan, India, Malaya, or Liberia get a first-hand picture of the situa-n. Prospective missionaries are being en more intensive training than for-rly to equip them to face the new con-ions in the foreign mission field.

To provide for needs of the fields, the ard of Foreign Missions is seeking 54 ditional missionaries, it reported to the LCA convention in Harrisburg last fall. e of the steps being taken to help fill s need is the establishment of a grad-te school of missions on the campus the Chicago Lutheran Seminary. This hool will provide prospective mission-aries with a year's intensive training to help them cope with the work they will do and will also be a place where mis-sionaries on furlough can study. The school will open in September.

ANOTHER IMPORTANT effort is bringing foreign students to the United States for education and then sending them back to their homelands as pastors or educa-tors. Gifted young people in mission lands can in this way be prepared fully as well as Americans. A third effort just under way has been the establishment of a theological seminary in Argentina, supported by various Lutheran churches of South America. Here pastors will be trained to serve their own people.

Facing the future with a strong and forward-looking program, the Board of Foreign Missions begins 1957 hopefully. Not everything it has attempted has been a success. But with God's guidance a record of achievement and loyalty has been rung up by Lutheran missions that should win approval from all who be-lieve in the importance of carrying the gospel to the ends of the world.

Watch Your Pocketbook

There are "charity" racketeers who take advantage of generosity

HARRIET CRITTENDEN

IF YOUR PHONE rings and a smooth-king fund-raiser, who says he is a lice officer, asks for a contribution for e "Foundation for Slum Children," at do you do? Send a check to the oundation"?

Or do you make it your business to d out where you can get accurate in-rmation about the organized charities your community, and look up this "Foundation" before you mail money?

So many people can be counted on to send a contribution without investigat-ing that one charity pickpocket in West-chester, New York, recently reckoned that he and his family would earn $75,000 that year by operating half a dozen small-time "charities." He ad-mitted that he had posed as a policeman and also as a priest over the phone.

CHARITY PICKPOCKETS, like the Westchester man, get rich from tricking kind-hearted and easily influenced people. Some of them solicit funds for nonexistent causes. Others raise money for legitimate charities, but their "administrative costs" take most of what they collect.

Another charity pickpocket is the professional beggar who often does right well for himself. He trades on the generosity of some people who get more pleasure in handing over money to a grateful individual rather than in sending a check to an impersonal welfare organization. As one woman, who can't bear to pass up a handicapped beggar, said: "I'd rather give to someone who doesn't need it than pass up one who may actually be in need."

Many people take such an attitude toward another type of beggar who is plentiful on city streets. He says, "I lost my wallet. Will you lend me money to get home? I'll repay you."

If only a small amount is solicited, you have little to lose by offering a helping hand. However, during the past few weeks, I was approached by not fewer than three persons asking for forty cents to a dollar "to get home on." All promised to repay the loans and took my name and address, but no money was returned.

THERE'S THE door-to-door salesman, usually attractive in appearance and manner, who solicits funds for the "veterans" or the "crippled children." Suspect vague or general terms. Door-to-door drives for worthy causes such as the Red Cross are announced beforehand in the newspapers to prepare us for the solicitor's visit.

A personable young man appeared recently in an apartment house, appealing to housewives to subscribe for a maga-

Big day in the office. 2,000 sent che

zine with an unfamiliar name. "The ceeds go to help hospitalized vetera he said. One dollar, he added, w bring a three-month subscription. housewives who did hand over the d never did get a copy of the magaz The address and phone number on receipt were false.

Subway cars and sidewalks, especi in front of theaters, banks, and sto are popular with solicitors begging f to deposit coins in boxes or cans. If emblem—such as the familiar Red C or Tuberculosis Seal—appears on c or boxes, and if all the solicitor can is that the drive is for the benefit of so vague though patriotic, high-sounding ganization, we should suspect it for w it probably is—a racket with the solici pocketing all the "take."

THE MAILS are often used by char pickpockets. Perhaps charities which y know well, and which are honest and ficient, do use the mails to solicit fun But that does not prove that the ma do not offer happy hunting grounds f slick promoters. Impressive letterhea listing prominent people as sponsors the drive do not necessarily mean th these people even know that their nam are being used.

An organization claiming to be a ve erans' group collected $21,480,000 three years, with not one cent going d rectly to aid needy veterans. It blazone the names of President Eisenhowe

ıer President Truman, General Brad- General MacArthur and others on solicitation—all unauthorized.

MANY CHARITY PICKPOCKETS make livings from playing on the public's orance of the law. They mail out un- ered merchandise such as ties, desk ndars, ball-point pens, even copies of Lord's Prayer, with an appeal for ney attached. They hope that once mailman delivers the package folks feel obligated to pay for the merchan- or to return it at their inconvenience. gally nobody need return such items pay for them, if not ordered.

Some recently exposed facts about or- ized charities shocked Americans. In icago, promoters mailed 2,000 brand- dollar bills to a large "sucker list," appeal going along asking the recipient equal or better the dollar. The "char- " proved to be a nonexistent "National ncer Hospital." The promoters re- ved $630,000 in contributions. The nd-raising cost was $435,000, and the honest promoters pocketed the differ- ce.

Another enterprise that proved dishon- was a "Clothing for Korea" appeal. was discovered that a large amount of thing contributed by the public was d on the second-hand market and the ofits taken by the promoters.

CHARITY PICKPOCKETS, operating on a tional scale, create two large evils. rst—people grow so suspicious that ey hesitate to contribute even to honest uses whose administrative costs (like ose of the Red Cross and Salvation Army) seldom exceed 12 per cent. The second evil is that unscrupulous charity promoters rob the public of an estimated $25 million each year.

Although only state governments can adequately protect the public by passing laws to police grossly wasteful or dishonest organized charities, only about eight states have such laws. Elimination of fraudulent organizations may be slow. We can protect ourselves against pickpockets by obtaining as many reliable facts as possible about soliciting charities. In every state Chambers of Commerce, Better Business Bureaus, and so forth, release information about charities.

If you live in New York City and want to know about some local charity, the Contributors' Information Bureau of the Welfare and Health Council of New York City will help you. The National Information Bureau will inform any inquirer whether a specific national charity organization is up to the level of honesty and efficiency set up by the bureau in its eight "basic standards in philanthropy." Individual members (minimum membership dues is $10 annually) receive confidential reports so frank as to require a "legally privileged" status. Every year the bureau issues a "Givers' Guide to National Philanthropies" listing charitable agencies that meet high standards.

There is much need in the world for generous help from those who can afford to give it. None of the precious dollars so much in demand for great causes should be siphoned off in careless donations to fast-talking folks who are looking out only for themselves.

CULTURALLY LITERATE PERSONS in our midst still look at religion as though it were escape from life instead of a deep entanglement with this world's agony.

—RALPH W. LOEW in *The Church and the Amateur Adult* (Muhlenberg)

DISCORDANT NOTE

THE CONVERSATION STOPPED as I came into the church kitchen. I might have thought the women were talking about me if I hadn't been told so often that imagining people are talking about you is a dangerous mental symptom.

However, there was no doubt that they were talking about something they thought I would not appreciate. Florrie Buch's face had that closed look it always gets when she's been announcing an opinion that is not the most pleasant in the world.

"How FAR UP shall I fill the coffee urn?" asked Doris Detrand.

"Just about half way," replied Eloise Clinefoos. "With all this snow, I'm sure we won't have very many at the meeting tonight."

"Sometimes it works just the other way. The worse the weather, the more fun to go out and spend a pleasant evening with your friends at the church."

"True." Eloise smiled that nasty nice smile which warns me to brace myself. "People do love all sorts of fads and fancies. Anything to be different. The church or the circus. Anything for a good time."

I was sure that was supposed to mean something, but I didn't ask just what. If she was determined to be unpleasant, I wasn't going to feed her any lines. "Anything I can do to help? Or can Doris and I go along and welcome people?"

"Oh, that would be nice," Doris agreed so quickly I knew she was as anxious to get out of there as I was. As a new member, she had been seeing us on our behavior. Now, apparently, she had seeing the other side. I don't think was enjoying it.

In the social room, Mrs. Schmidt arranging the buffet table. The mod a Malayan village which the child club had made, was an effective ce piece.

"How lovely!" Doris exclaimed. the children really do it themselves

"They really did. Took a long too. Only sixth graders worked o The scale is too small for younger dren's little fingers. The younger did the paintings you see over there, produced the play we saw after Christmas service of the church sch —Now, tell me—" Mrs. Schmidt dro her voice to a mock conspirator's hi "If I put candles on each side, do think people will think we are wors ing a village?"

DORIS LAUGHED. "That really is p less. But it is no sillier than the ide our worshiping trees and fire, is it?"

"Trees and fire?" I was compl mystified.

"So you didn't get in on the discus in the kitchen?"

"They stopped when Connie came Doris put her hand on my arm, loo at me curiously. "I think they must little afraid of her, although she l harmless."

"If you two would just tell me wh is all about!"

My disgust set them off into he

ıter. Mrs. Schmidt's laugh must have heard plainly in the kitchen, but didn't seem to care. "No," she ed quickly, "it is all a lot of fool-ss, but unless we show them that it could cause a lot of trouble. It s a neighbor of Florrie's heard about ree burning they had in the church ing lot last week and filled her full of dea that this all goes back to some pagan ceremony when they burned in the dead of winter to release the of the trees and bring back the sun ome such nonsense. Then the fire is osed to bring some sort of emotional ion and appeal to the pagan non-ing part of us that is irrational and Anyhow, by the time Florrie and e hashed it over, you'd have thought had been some sort of orgy, instead simple ceremony of burning the ns and symbolizing the light of the d."

Mrs. Schmidt laughed at them and ed out here, but I didn't feel I was gh a part of the group to say much." s sounded perturbed.

THOUGHT for a minute. Funny that and I should have wondered about the things Florrie was making a fuss ıt, yet because Florrie was unpleasant ıt it I was all set to argue with her. I had to be fair. "You know, this nny. We started having a little home mony on Epiphany when we burned own Christmas tree. Before we did ve had a discussion about these very gs."

You did?" Doris' eyebrows nearly her bangs. "Why I never thought of a thing."

Fiddle faddle!" Mrs. Schmidt was atient. "You can put a silly construc-on almost anything if you want to. ıember what the pastor said in his sermon a week or so ago about the ideas people had about communion when they didn't know what it was all about? Not that this is like communion. This was just a nice idea our young people had for showing the idea of Epiphany and the star leading the whole world to Jesus the Light of the world."

"You took the words out of my mouth! Dan and I thought we ought to make it clear that things like this are different from the sacraments and also different from the traditions which have been handed down in the church for centuries. This is just a pleasant custom with a real Christian idea back of it, but nothing to take too seriously, or get excited about, one way or another."

"YOUNG PEOPLE like these dramatic things," Doris observed. "I used to love candle-lighting ceremonies at camps when I was a teenager."

"It's a lot the same sort of thing."

"Thing I can't understand," puzzled Mrs. Schmidt, "is how Eloise let herself be drawn into the argument. She's always been active in the altar guild and knows how much symbolism the church uses in a lot of ways—some of it important, some of it nothing more than a nice way to do things."

"Doesn't a lot depend on the interpretation we put on things, more than the things themselves?"

"Up to a point. That's what Dan and I figured. If people generally went around worshiping trees, we wouldn't burn one just to show we didn't go along with that idea. But in 20th century America that would be pretty silly."

"You know," Mrs. Schmidt leaned over to straighten a teaspoon on the table, "when people make a fuss about nothing, I always wonder just what the real trouble happens to be."

WORSHIP NOTEBOOK

Seventh in a series on the Liturgy: "The Lord be with you"

IF YOU are well acquainted with the Bible, the words "The Lord be with you" have a familiar ring. In the book of Ruth (2:4) Boaz goes into the fields and greets the reapers with "The Lord be with you." They reply "The Lord bless thee."

The angel who greeted the Virgin Mary with the astonishing announcement that she was to bear the incarnate God said, ". . . The Lord is with thee" (Luke 1:28). And St. Paul concludes many of his epistles with such a wish (compare II Tim. 4:22; Philemon 25, Galatians 6:18; and Philippians 4:22).

We expect to find such expressions in our worship, and usually take them for granted. Words get used so frequently, so often in a casual and unthinking way, that they lose the flavor they are meant to have.

When we leave a friend after even a brief meeting, we say "goodby." This, as you know, is a shortened form of the ancient farewell, "God be with ye (or you)." Does anyone really mean this parting blessing or prayer as he mumbles the conventional "goodby"?

WORDS SHOULD HAVE crispness, freshness, strength. Perhaps that is a reason why our teen-agers have a vocabulary all their own. These young people are beginning to get a hold on their thinking apparatus. They stand at the entrance of the adult world of responsibility, faced with much adult expression that is merely formal or meaningless. They have devised the use of recognized words for unique occasions to bring forth the vitality they so urgently desire. Words like "solid," "cool," "skin," "man," "square," and a host of others, placed in str backgrounds, stand out with an al exotic difference. Just as an attra lamp, a bizarre carving, or a tap splashed with brilliant colors placed room of a different style or perio decoration, gives the whole room a ness unseen before.

Consider this simple little ver "The Lord be with you," and the sponse, "And with thy spirit," which lows the Gloria in Excelsis, not so m for what it says, but as to its loca We divide our worship into two p which we call the sacramental and rificial. The first term describes t parts of the service in which God sp to his people. To symbolize that movement is from God toward man, pastor faces the congregation. Thu the lessons and the sermon particul God speaks to man.

The "term sacrificial" is the other An offering is made to God out thankful heart, without any though reward. In this classification are pra hymns, psalms, and our gifts in the o ing. In our worship in anything in w man makes an offering to God, the pa faces the altar as the symbol of G presence.

BEARING THIS DISTINCTION in m that our worship is a sort of conversa between God and man, we see that "Lord be with you" fits neither classi tion. This little insertion seems as tho pastor and people are for a brief mom turning their backs on God and tal between themselves.

In ancient times there was actuall

pause in the liturgy and a sort of nition was exchanged. In some of Greek liturgies a deacon at times stand in the front and shout, "The the doors," or direct the catens, the penitents, and those under line to leave.

IAT followed was so sacred that only who were in good standing as full- d members could be present. In these insertions were like saying is important, let's pay attention." this point the Greeks were told us ask the Lord," or "Let us again gain ask the Lord."

Egypt, a deacon would say simply, d," or "Stand for prayer." What later was perhaps more polite, but vas intended as an admonition. "This cial, get ready." One modern writer uggested that it would be better if astor were to say, "Brethren in t, we are going to pray. Devout tians, listen to today's Gospel."

there is the interruption in our of worship here before the Collect h is the prayer for the day) at the of the Preface, and just before we ismissed with the benediction. The r turns from praising God, extends ms (some say to symbolize that all ave and are is because of the cross) ays, "The Lord be with you." For lessing the people stand and reply e pastor, "And with thy spirit."

tice the word, "thy" is not capital- and refers thus not to God but to astor. Because this is the people's ng upon their shepherd, the pastor not join the prayer (as I have seen) but stands before them in humil- Their words, incidentally, would greater meaning were they to say with you too."

l of this is to get us ready, a mutual exchange to sharpen our attention and make ready our hearts that we may make the words of the prayer our very own expression of our hearts, that we may enter fully into the moment of communion. We wish to know that we go forth with God's blessing upon us. To this we add our prayer that we with our pastor may be truly united before God to receive his goodness.

The little "Lord be with you" isn't intended only for use in the liturgy. Many groups are finding that they can add to their devotions if the leader will use the opening verse and all respond as we do in church. Not that it's essential, but isn't the use of the versicle a sort of frame to the picture? Perhaps if we use the words and think of their meaning in the service and outside, the intended effect will be felt by us. "The Lord be with you." —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Timidity

QUESTION: I know that I am living too much to myself, but I find it almost impossible to do anything else. I live at home with my parents from whom I get some encouragement to go out, but no specific help. A few months ago I attended a school alumni reunion, and a young man of my old class came to me and insisted that I dance. This I did in my poor way—I felt so self-conscious. I hardly knew whether to be pleased or not. Some of my friends said they were

glad to see me taking part in the doings, but even that embarrassed me. I have not attended any social affair since then.

Interwoven with my bashfulness is a feeling that everybody is watching me in a fault-finding way. My association with men has been almost nil. Nevertheless. I have a desire some day to be married and have a family, and continue in church work. At 28 am I too old for such a hope? Would it be wrong for me to ask a boy for a date? Or must I sit back and wait? It seems to me that the world has been passing me by.

REPLY: At 28 you are not too old, but you are getting into the danger zone where the chances of marriage decrease markedly. Almost everything depends on your attitude toward yourself and how you comport yourself.

You can overcome your hesitancy, and you should. Since it is a very personal matter, no one else can do much for you. You'll have to push yourself into social situations and doings, and keep at it until you achieve a considerable degree of ease in mixing with both men and women.

Explore your community for opportunities, and make the most of them, within the bounds of reason and Christian ideals. Cultivate a pleasing manner, make a good appearance, use good English, and be kind to every one. Don't relax your efforts until you have succeeded.

Many people have had to do this and many others are doing it now. Be reasonably aggressive, but not overbold. Continued practice should make it easier to get dates of the right sort.

The conventional thing is for boys to ask for dates. But there is no good reason why girls should not take the initiative, and indeed they do so, directly, in more cases than may be realized, and in many more cases by indirect means.

Place yourself in groups where there are both women and men, make conversation, and welcome it. When you go on a date be an enjoyable companion, have interesting things to talk about.

Irresponsible child or parents?

QUESTION: My son, Willis, is ten and a half years old. Two neighbor boys saw him riding down a busy street on his bicycle, with both hands off the handle bars, shooting at cars with his air rifle. I took the bicycle and gun from him, and his father declares that if I do away with them he'll buy him the best bicycle money can command. Jim always takes up for him and defends him, even though he knows Willis has become a show-off. Because of his offensive performance on the school grounds he was taken out of the safety patrol. What am I to do?

REPLY: This is a case for home discipline. What you say indicates that Willis is the victim of too indulgent parents, mainly the father. Such easy-going handling is no kindness to the child. It only leads him into trouble.

The boy's father should talk the problem over with several persons—pastor, school principal, and the probation police officer, get a sane viewpoint, and begin to function as a real parent. It would seem that the boy should be denied use of the bicycle and rifle for a considerable period of time—until he shows evidence of assuming responsibility and behaving better. Be sure that the boy understands what is involved, encourage him to better ways of behavior, and give him a certain degree of praise for any improvement

OVERNMENT IS FROM GOD

: State in the New Testament. By Oscar ann. Charles Scribner's Sons, New York. 123 pages. $2.50.

ofessor Oscar Cullmann, one of the anding New Testament scholars of our has written a book combining pro- d biblical scholarship with simplicity clarity of expression.

scussing the state in the New Testa- his main thesis is that we must not k of three different New Testament s of the state, namely the view of Jesus e Synoptics, the view of Paul (espe- y in Romans 13) and the view of the nnine Apocalypse. He insists that there ally only one Christian view of the : "According as the state remains with- s limits or transgresses them, the Chris- will describe it as the servant of God s the instrument of the devil."

cording to Jesus, the state is not a final tution; rather, it belongs to the age, as long as this age continues, the ex- ce of the state is willed by God. It is the business of the disciple of Jesus to lish it but to give it whatever it needs its existence. The Apostle Paul insists that the state is nothing final or abso- yet for the duration of this present age willed by God.

he difference in the Book of Revelation hat here that state is discussed which ands what is God's, and thus becomes atanic power. In Judaism and Chris- ity, governmental power exceeding its per bounds is "generally regarded as the st tangible embodiment of satanic power." f there has been confusion in the Chris- interpretation of the state, Professor llmann would insist that it is not the fault the New Testament. On the contrary, misinterpretation of the New Testament w of the state comes from what the au- r calls "the fountainhead of all false lical interpretation and of all heresy," isolation and absolutising of one passage.

The book contains fascinating comments about Jesus' relationship to the "Zealots," the extreme nationalists of his time. These comments throw a great deal of light on the events that led to Jesus' crucifixion and should help supply background information for many a Lenten sermon. Altogether, this book is thoroughly worthwhile.

Iowa City, Ia. GEORGE W. FORELL

JESUIT STUDIES WORLD COUNCIL

The Social Thought of the World Council of Churches. By Edward Duff. Association Press. 340 pages. $7.50.

If there are those who feel that the World Council of Churches is largely a theological debating society, let them get Father Duff's book and spend hours of stiff study with it.

One cannot help but be pleased that the new editor of *Social Order,* monthly journal of the Institute of Social Order, U.S. Jesuit social research group, has tackled the job of putting into book form the social thought of the World Council of Churches. What a research job he did! He lists eleven pages of bibliography—a perfectly staggering task of reading and study. The author not only deals with the pronouncements of the two assemblies—Amsterdam and Evanston, but also with the numerous materials of the various committees and conferences and writings of the ecumenical movement. I am amazed at his involvement in and grasp of the total ecumenical literature.

Is it significant that a Jesuit priest has become so well acquainted with the thought and movement of Protestant and Eastern Orthodox ecumenical endeavor?

In order for Father Duff to write intelligently on the social thought of the World Council of Churches, it was, of course, necessary for him to study the history of the ecumenical movement. The first 61 pages is, as far as I can detect, an accurate description of the historical development of the Council. Then he takes thirty pages to analyze the nature and authority of the

Council. He follows with sixty pages of its social philosophy, and then comes to his main theme, the social policy of the Council. He concludes with a few pages of "Conclusions."

One really feels that Father Duff knows Barth and Bruner, Nygren and Niebuhr, Tillich, Brent and Soderblom, Temple and Bennett, Kirkegaard and Oldham, only to mention a few who have been or are involved in the ecumenical movement.

Washington FREDERICK E. REISSIG

STRENGTHENING SPIRITUAL LIFE

Put Your Faith to Work. By Karl H. A. Rest. Muhlenberg Press. 186 pages. $2.75.

The author deals with the faith, relationships, and practices which are vital for true Christian living. He writes of essential matters in the simplest terms, yet in an unusual and striking way.

He terms his book one man's attempt to wrestle with the basic question, How can the spiritual life of the people in our churches be deepened and strengthened? And the answers he gives are based on thoroughly evangelical foundations.

His discussion (sprinkled liberally with effective illustrations) of the nature of God, the character of Jesus, man's need of salvation, the place of the church, the nature of faith, provide a powerful stimulus toward worship, prayer, Bible-reading and study, and practical Christian activities.

Samples from the book are: "We are saved by faith not only from sin but also from futility and despair." "Salvation cannot be found outside the church because there is no Saviour outside the church."

"Instead of being an opiate, Christianity is more like an alarm clock which rouses people from their slumbers of complacency, telling them to get busy with the work at hand." "Worship is not merely the decorative trimmings of Christianity which have been placed in the showcase of the church to attract the attention of the world; it is the life-line of faith."

This book is faith-renewing, heart-stirring.

Leesville, S. C. H. B. SCHAEFFER

LUTHER WITHOUT HALO

Martin Luther: Saint and Sinner. By The J. Kleinhans. Concordia. 144 pages. $1

The title of this book may lead o expect an analysis of a split personality it is a portrait of Luther according t own concepts of a saint as a believer is an heir of God and at the same ti human being born in sin and bound t

The author shows Luther experie inner conflict and serious doubts befor coming victorious and jubilant throug faith. But as a saint, in fellowship God, he possessed the courage, dev and conviction which brought abou Reformation.

Theodore Kleinhans does not stand L on a pedestal and put a halo aroun head. Neither does he pretend that the Reformer was a man of ordinary virtue abilities. The man who accomplished glehanded on the Continent many which were divided among dozens of le of the Reformation in England had a remarkable person. Fortunately, in book he is as convincingly human a markable.

But this biography has more to offer insight into Luther's character and It also brings to life such character Staupitz, Duke Frederick, Melanchthon the Pope. Events and trends of the R mation era—conflicts within the church among Luther's followers, debates and repercussions, the manner in which the movement grew—in fact, the whole ground of the Reformation—are int ingly and clearly presented.

HILDA Y

DAILY DEVOTIONS

Meditations from Portals of Prayer. cordia. 379 pages. $2.50.

Sixty-five authors supply one-page m tations for each day of the year. They sober, carefully written, and helpful sages on miscellaneous themes. *Porta Prayer* is a periodic devotional book lished for 20 years. These messages first published in *Portals.*

verseas

WEDEN: Malmo. Dec. 23.—LIQUOR ra-ing was discontinued in Sweden on Oct. 955. The experiences of one year of liquor purchases are not encouraging. was expected that the purchase of liquor ld rise at once, but that after some time nal conditions would return. Money d through the abandonment of the pass-k system would be used for studies and cation, and so possibilities for improve-t of the alcohol habits would arise. he decision in 1955 was reached after debates and investigations. The alcohol ation was continually deteriorating. The poses of the passbook system had not n obtained. Abusers were able to get or in spite of the regulations. he immediate increase of alcohol con-ption came as was expected. But the rn to normal or improved conditions did follow. The consumption of liquor is about 35 per cent higher than before gber, 1955. Drunkenness cases reported the police are about doubled. Homes alcoholics have insufficient room for all need special treatment.

IN NOVEMBER, 1956, the Swedish Parlia-nt seriously discussed what should be e after this first year of experiment. rybody had to acknowledge that some-ng had to be done. The Parliament ac-ed the proposal made by the Govern-nt of raising the prices on strong liquor. this increase was not drastic enough to ke any radical change in the situation. sterday it was reported that the action had some effect: the purchases of the ngest liquor had decreased. The pur-ases of wine had increased.

The church is repeatedly stressing the iousness of the alcohol problem. The hops requested some time ago that pastors vote more energy to the fight against al-hol abuse. In their pastoral letter the hops said that there is danger not only the visible damages resulting from grave use of liquor. The use of liquor may have damaging influences on the sense of responsibility. Social habits in the use of alcohol are now much better than in the 19th century, when there was more romance about drinking. But there is still much of this unsound liquor romance which must be countered by a true view of its dangers.

The church does not go in for total abstinence. Many churchmen do and are joining temperance societies, but not the majority.

In the message to be read on New Year's Day in every church, the Archbishop speaks especially of the alcohol problems. The deepest reason for the deterioration of sobriety and good manners that we are witnessing, he says, is the weakening of the moral and spiritual forces.

TOURISTS to Stockholm were this year much disturbed by drunken people just outside the Cathedral. A couple of weeks ago the authorities decided to discontinue the sale of strong liquors in the shop close to the church.

Bishop Björkquist, who in 1954 took the initiative in organizing a fight against alcohol abuse without supporting total abstinence, resigned from the office as chairman this year. The new chairman is Dr. von Friesen, a medical doctor with alcohol diseases as his special field. He is also a member of parliament and chairman of a recently organized association of medical doctors against alcohol diseases.

Dr. von Friesen wrote this fall that even though total abstinence might be the best solution of the alcohol problems, this solution is unrealistic in our situation. What must now be done is to start a fight against a disease which is at the same time our greatest social problem.

A hundred years ago the Swedish nation was close to catastrophe owing to drinking. Sweden was saved through a temperance revival. Why would it be impossible to arouse a similar revival now? One way of helping such a revival to appear is to remove the distrust between the teetotalers and the moderationists. —STEN RODHE

Holy Trinity, Raleigh, Opens New Church Hom

By FRANK K. EFIRD

RALEIGH—A parish building which will help Holy Trinity Church serve more effectively Lutheran students at nearby North Carolina State College in Raleigh was opened Dec. 9. The $220,000 building was erected with the help of North Carolina Synod congregations. They had contributed approximately $20,000.

In addition to contributions already received, congregations accepted local goals to be raised over a two-year period that will total another $20,000. At the end of the year, word was still awaited from nearly half of the synod's congregations regarding their local goals. At its last convention the synod adopted a goal of $100,000 as contribution to the Raleigh church's ministry to State College students.

The new building was officially opened by Dr. H. A. Fisher, president of the church council and professor at the State College, who received the keys (*see cut*) from G. Dewey Arndt, chairman of the congregation's building committee. The Rev. Ernest Misenheimer, assistant to the president of the synod, conducted the service of blessing for the new building. Nearly five hundred persons were in attendance.

The congregation is holding services in the auditorium of the educational building until it will be able to erect a church.

KEYS change hands for Holy Trinity's p house and student center in Raleigh (be

THE SECTOR PROGRAM of stewardship gone over with a bang in North Carol Of 47 participating congregations, 15 h made complete reports. They show an

Lutheran students at North Carolina State College will have center in this parish house

se in pledges of 45.6 per cent over 1956 ets. The Rev. Hoke Ritchie of Rocky nt, whose congregation increased ges by 138 per cent, said: "Our greatest ce of joy is in the new spirit of love and nony which is evident in all our congre- onal life."

OSSIBILITIES of the synod to raise its 5 budget appear slim, however. On a -end $38,821 emergency appeal designed each the goal, 122 out of 174 congrega- s gave only $15,229.

HE LUTHER LEAGUE is busy with a ny parade," an annual appeal. The ey raised this year will be used to im- ve the recreation building at Lutheridge. t year $1,808 was raised. The synodical ue plans to give $1,500 in 1957 to Prince Peace Mission in Kinston.

DESPITE the statement of the ULCA herhood executive board discouraging official Brotherhood Sunday in congrega- is, the Brotherhood executive committee he synod has asked its officers to prepare table materials which may be used by gregations and local Brotherhoods desir- to observe such Laymen's or Brother- d Sunday each year."

The Brotherhood of St. John's, Concord, sed some of its $500 Loan and Gift Fund ta through a fishing trip. Twenty-two therhood men went together on a week- fishing jaunt and gave to the fund what y spent on the trip.

FAITH CHURCH, Conover, was organized c. 16 with 72 adult members and 19 chil- n. The service at the Conover elementary ool auditorium was attended by 124 per- s.

A FEATURE of the 100th anniversary of een's College, a Presbyterian girls' school Charlotte, was a special convocation of en churches organized on the campus. ey represented Baptist, Methodist, Pres- terian, and Lutheran churches sheltered their infancy by the college. Speaker s Dr. James A. Jones, president of Union minary (Presbyterian), Richmond, Vir- ia, who said that "This convocation pays bute to an historic fact: the church and the college have been in comradeship since the beginning of this nation's life and from the dawn of the Western world." Christ Church, a ULC mission, was organized, and is still holding its services, on the campus.

Desegregation Takes Legal Course

JUDGE SUSIE SHARP ruled in December that the Bonnie Brae Golf Course of Charlotte must end segregation within 90 days. The ruling, which came as the result of an action by Charlotte Negroes, broke precedent only in Charlotte. At least 25 southern cities, including seven in North Carolina, have opened public golf courses to Negroes without restriction.

Suits have been filed against school boards in Caswell and Montgomery counties by Negroes asking that segregation in public schools be abolished. The cases will be tried in Middle District Federal Court in Greensboro. The Pearsall Plan, adopted by the legislature in 1956, provides financial grants from public funds for private education of children assigned against the parents' wishes to racially mixed schools, and gives school boards authority to suspend operation of public schools by majority vote. The decisions pending will probably have some effect on the Pearsall Plan.

DR. BERNARD BOYD, chairman of the Department of Religion at the University of North Carolina, has announced that "in response to a demand for a course in the Hebrew language," a course in "Beginning Hebrew" will be offered Feb. 1. This is the first time Hebrew has ever been offered at the university.

CORRECTION

The last North Carolina news letter (Dec. 19) reported that Howard Murphy had given a lot to newly organized Good Shepherd congregation, Hickory. The correspondent was misinformed. Mr. Murphy has not paid for the lot. The lot was purchased from O. V. Yount of Hickory, and the $2,750 note for the property is held by Mr. Yount. Mr. Murphy is co-signer of the note with Oscar Pitts of Hickory and the North Carolina Synod.

Stricter Legislation on Celebration of Marriage Demanded by Las Vegas Ministerial Association

By LOUIS F. MERTZ

LAS VEGAS, NEV.—The Clark County Ministerial Association of Las Vegas has advo passage of legislation aimed at curbing commercial exploitation of the celebration of mar in Nevada. Newly elected president of the association is the Rev. William C. Arbaugh of mation Church.

Main reason for the move is the intention to correct an abnormal situation which has risen from an abuse of religious freedom. At least ten commercial wedding houses pose as churches, using the forms and symbols of the Christian church for financial gain.

In 1955, 22,400 marriages were recorded in Clark County. Of these, 9,362 were performed by civil officers, i.e., justices of the peace and district judges; 13,038 were performed by ministers.

Religious weddings were performed by 125 ministers, but six of them accounted for 10,942. Most of the latter took place in commercial wedding houses, known as chapels. More than 95 per cent of the clergy of Clark County voluntarily refrains from performing ceremonies in the wedding "chapels."

The Ministerial Association made three proposals for state legislation. They suggested:

1. Permissive legislation for the counties making possible appointment of a salaried marriage officer who could perform free ceremonies covered by an increased fee (possibly $10). Any balance of money would be under the control of the county commissioners. This would also be a move for better government in providing a clear delineation of duties in the positions of the civil marriage officer and the justice of the peace.

2. Restrictive legislation would place certain requirements on the candidates for marriage, such as a general medical examination. This is more than a requirement for a simple blood test. A waiting period could also be considered.

3. Corrective legislation would clear the requirements of the state censing clergymen, specifying annua newals. In one sense the clergyman agent of the state, but the law is not ex

St. Matthew's Church, North Holly climaxed its silver anniversary obser with a banquet Nov. 29.

ORGAN FOR CALIFORNIA CHURCH

Donation from Trinity Church, Long Beach, h abled congregation of recently dedica Gloria Dei Church, Naples, to buy an electri organ. Check was presented by Pastor O Awerkamp (right) of Trinity to Gloria D Pastor Theodore Foreid. It was the second of its kind by Trinity Church. Seven years it donated an organ to St. Luke's, Lakewo

ngarian Refugees Welcomed United Lutheran Congregations

VEN HUNDRED Lutheran refugees from Hungary arrived in the United States at the end of Decem- nd were speedily being placed by the Lutheran gee Service. Congregations in every part of the try offered them homes and employment. One em, University Church, East Lansing, Mich., omed Joszef Molitorisz and his family (*top*) to America. Mr. Molitorisz is the son of Lu- n Bishop Johannes Molitorisz who was removed his office in Gyoer several years ago because is anti-Communist activity. The bishop is still g in Hungary. His son, a former student at Buda-

bration at St. James' Church, Richmond, Calif.

University, will continue his studies on holarship made available by Michigan e University. He, his wife and four-year- son will live on the campus.

hristmas was celebrated at Richmond, f., by a group of 19 Hungarian refugees nsored by St. James' Church. Some of n are shown with Pastor Harry D. kee in front of the Christmas tree.

n unexpected welcome was given Dr. szlo Bakos of Budapest by a group of leagues, all earlier refugees from Com- nist-dominated countries, at Norton morial Infirmary in Louisville, Ky.

Dr. Bakos, 28-year-old physician, came to uisville through the efforts of Pastor ger G. Imhoff of Fenner Memorial

Welcome in East Lansing, Mich.

Church. Pastor Imhoff is area representative of the Lutheran Refugee Service. Dr. Bakos will make his home in Louisville. He is shown (*below, from left*) with Dr. Jurgen Stobbe, Germany; Dr. Ortwin Hanke, Romania; Dr. Knud Stobbe, Germany; and Dr. George Gundrum, Austria.

Reunion at Louisville, Kentucky

Harrisburg Service Society Plans Second Home for A

By VIGGO SWENSEN

HARRISBURG—The Lutheran Service Society of Greater Harrisburg will establish a s home for the aged to accommodate 30 guests on the property its owns at 24th and Market S Camp Hill. Construction contracts for about $175,000 in renovations will be let in late Ja

The project will include a 10-bed infirmary. The society also conducts a home on N. Front Street, Harrisburg. The board of directors voted on Dec. 24 to employ a full-time executive secretary to start work Jan. 1. Paul H. Rhoads of Zion Church was elected president to succeed C. W. Wolfe, also of Zion Church.

THE LEBANON COUNTY Service Society's board of directors re-elected Pastor William E. Swoope as president. Beginning Jan. 4 the expanded services program will be implemented through addition of a part-time case worker. There are 1,000 members enrolled in the auxiliary committee.

The Rev. Joseph Balazs, pastor of Calvary Presbyterian Church, reported on the situation of the Hungarian refugees at Camp Kilmer, N. J., during a meeting of the Ministerium of Greater Harrisburg and Dauphin County. The Rev. Joseph M. Woods, Jr., executive secretary of the United Churches, spoke on the same subject and encouraged the church representatives to contribute to an overseas relief fund either through their denominations or through United Churches.

FIRST STATE-WIDE CONFERENCE for "Christian family life strategy" was held in Camp Hill First Presbyterian Church. More than 100 clergymen from 20 denominations studied church and community resources to meet family needs. The conference was sponsored by the division of social relations of the Pennsylvania Council of Churches. Presiding was Dr. O. B. Poulson.

Principal speaker was Dr. Richard Lentz, author of books on family relations and the first to develop interdenominational community family life clinics In his talk, he stressed the Christian family's concern for education in the home, for the development of church and civic programs.

Various aspects of family life were cussed in workshops. Among the le were the Rev. George Whetstone, s director of inner missions, and Ira Sassa synod director of Christian education.

AMONG NEW MEMBERS received in cember at Zion Church were Mr. and Oskar Wohlfahrt, with their 17-year-old and 15-year-old daughter. The family, sored by Zion's fellowship class, had Poland and sought refuge in the U.S. ployment was provided by a member o church and an apartment secured.

The Junior Choir of Messiah Ch Fisherville, presented a missal stand as of the church's $1,500 renovation prog Rededication services were held Dec. Dr. Martin Tozer, synod home mis superintendent, spoke.

Service Society Center Organizes Congregatio

By LUTHER E. FACKLER

PITTSBURGH—A congregation has b organized and a church founded within Southside Industrial Branch of the W ern Pennsylvania Service Society. De of the organization are not yet definite. congregation crosses the lines of var Lutheran bodies. At present there will no attempt to affiliate with any synod, affiliation is contemplated at the earl possible date.

The group will make no efforts to exp its membership and will give no prefer tial treatment to its members. A distinc Lutheran service will be conducted.

In a study of religious affiliations of 54 residents at the Southside branch,

Chapel service at Pittsburgh home of Western Pennsylvania Service Society

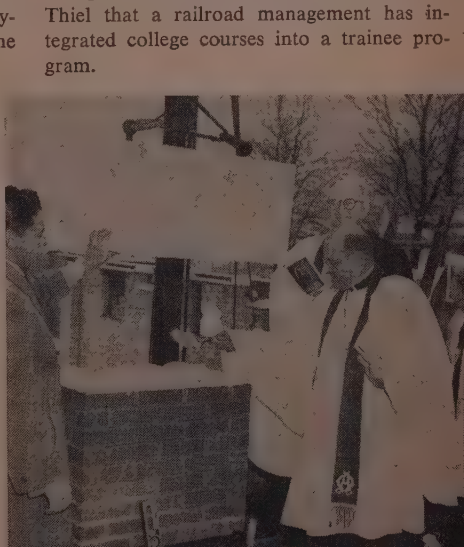
med membership, but 28 were inactive. nty-three were Roman Catholic, four of 22 Protestants were Lutheran. Seven he men have been in the home for five s. Besides the opportunity to serve the in the home, the congregation will also able to serve the residents nearby.

ETHLEHEM CHURCH, Glenshaw, had a lloween party for the children. After the of the neighborhood, the children ed their "loot" with the patients of May- County Home and the men of the ustrial Home for Men.

At the end of November, Treasurer Paul N. Schnur reported that $720,530 was given towards the 1956 budget, a percentage of 91.72. By all indications, the synod will reach 100 per cent in apportionment and LWA.

AS PART of a 21-week training program, 15 Bessemer and Lake Erie railroad employees are being instructed by faculty members of Thiel College in especially designed college courses. This is the first time at Thiel that a railroad management has integrated college courses into a trainee program.

NEERS began holding Lutheran services rush Creek, Pa., even before land for set- nent had been purchased from Iroquois ians. A log church built around 1790 dded to a more permanent structure in 6. Last year, the Lutheran congregation ch shared the building with a Reformed up, celebrated the 140th anniversary of old church by laying the cornerstone for ew Lutheran Brush Creek Church. Shown ring ceremony are Pastor Russell L. Mc- lough (front), and, behind him, Dr. Edgar Daugherty, pastor emeritus of Pittsburgh od congregation, and Dr. J. Paul Har- n, Zion Church, Greensburg, Pennsylvania.



Reports From the Home Missions Fields

ALABAMA: The Alabama Conference of the Georgia-Alabama Synod is home mission conscious. President of the conference is Pastor Donald R. Poole who serves a mission at Shades Valley, Birmingham. The presidents of all three conference auxiliaries are members of his congregation.

CALIFORNIA: Mission developers need skill as counselors on personal problems, Pastor James R. Spaid is discovering. He serves a new field in Monterey and has been asked for advice on 25 serious personal problems in less than a year. As a former military chaplain he is used to answering questions from military personnel—and many of his visitors at the mission are officers and enlisted men. But civilians are coming for help, too.

The three-year-old mission at Concord (the Rev. Edward A. Sheldon, pastor) reports such an increase in attendance at services that it had to remove partitions in its house chapel to make room for all visitors.

INDIANA: A large shopping center just built across the street from St. Matthew's proposed building in Fort Wayne contains the promise of vigorous growth for the young congregation. (A similar development has placed Faith mission, Akron, Ohio, just opposite a new shopping center.)

MICHIGAN: A new type of screen helps Cross of Glory mission in Detroit keep out heat and glare on a long east-side window. Pastor J. Earl Spaid says (in nostalgic anticipation of summer) that the screen should be more effective in relieving summer heat than air conditioning.

MINNESOTA: Calvary mission in Minneapolis, established in a once rural community, finds itself now in the midst of a thriving suburban residential area. Pastor David E. Archie announces that the congregation's 80 families pledged over $20,000 for a building appeal.

NEBRASKA: Messiah Church, Ralston, has secured a house in the center of the town with help from the Board of American... sions. Men of the congregation contri... labor and material to make it usable... meeting place. Pastor is H. G. Ritzen...

NORTH CAROLINA: The Konnoa... sion at Winston Salem received 85 ... school hymnals from Messiah Church... isbury. Board Missionary Wilford L... who has been holding services since A... says that attendance has climbed to ...

PENNSYLVANIA: Among mission... scious churches in Pennsylvania are ... Trinity, Lancaster, and Zion Church, ... risburg. Holy Trinity gave $1,000 to A... sion mission in its own city in 1955... contributed another $1,000 to help St. ... thew's build a new church unit. The ... gregation, which supports five mission... abroad, also has sponsored new congr... tions in Williamsburg, Va., and Birm... ham, Ala. Zion Church helps support ... sions at Homestead, Fla., and Yuma, ...

St. Luke's in Devon is feeling both ... blessings and the disadvantages of gro... in a rapidly developing community. I... corporations are moving into Devon ... laboratories and offices. Construction ... mits have doubled within a year. The ... sion, Pastor Theodore C. Schlack writ... growing, but has also been repea... crowded out of its meeting places in p... schools. A vigorous drive for a first ch... unit is underway.

SOUTH CAROLINA: Our Savi... Church, Greenville, set out to raise $9... for a church building program and ... cluded the drive with pledges for $11,... The less than two-year-old mission is b... served by Pastor J. Marion Rhoden, Jr.

WISCONSIN: One call gained Mis... Developer Robert W. Girod ten mem... for the mission he is developing in Arbu... a rural community in northern Wisco... Three members came by confirmation, ... by adult baptism, two by profession of ... and four by infant baptism.

NEW MISSION FIELDS

theran services have recently been ed in the following areas, the Board of rican Missions reports. Persons living moving to these areas should be urged ook up the new ULCA group. Mission lopers identified below can be reached elephone. Local newspapers may carry ner information.

IFORNIA:
mbrian Park (The Rev. Richard C. Arthur)
en Avon (The Rev. Donald L. Albert
AWARE:
ilmington, north (The Rev. Samuel L. Besecker)
RIDA:
arol City (The Rev. Frank A. Pelkonan)
cksonville, southeast (The Rev. Lynn J. W. Wilfrid)
NOIS:
heeling, Prospect Heights
he Rev. George F. Hoog)
IANA:
reenwood (The Rev. John G. Frank)
dianapolis, Flackville (The Rev. Claude A. Snider)
RYLAND:
len Burnie (The Rev. William F. Gunther, Jr.)
CHIGAN:
irmingham (The Rev. Donald F. Fuller)
lamazoo, northeast (The Rev. John C. Bruce)
ymouth (The Rev. Charles F. Holland)
NNESOTA:
linneapolis, Bloomington (The Rev. Franklin A. Swanson)
W JERSEY:
Hamilton Square (The Rev. Frederick D. Spreen, Jr.)
RTH CAROLINA:
Bostian Heights (The Rev. Quincy O. Lyerly)
Conover (The Rev. Clyde A. Misenheimer)
EGON:
Portland, Vermont Hills (The Rev. Wilmer F. Furman)
NNSYLVANIA:
Bethlehem, northwest (The Rev. James E. Ziegenfus)
Huntingdon Valley (The Rev. E. G. Schmidt)
King of Prussia (The Rev. Orval C. Hartman)
SOUTH CAROLINA:
Chester and York (The Rev. H. Brent Schaeffer)
TENNESSEE:
Johnson City (The Rev. Elvin L. Bumgarner, Jr.)
TEXAS:
Dallas, east (The Rev. David A. Jensen)
VIRGINIA:
Richmond, north (The Rev. Paul W. Bergstresser)
WISCONSIN:
Butler-Brookfield, Milwaukee (The Rev. Robert L. Bartsch)

SERMON OF TEARS

CARIBBEAN SYNOD Lutherans will always remember the "sermon of tears" once preached by President Eduardo Roig at Bethany Church, Monacillos.

Halfway through the sermon the congregation burst into tears. They wept until the final "Amen." A bee was at the bottom of it all.

The bee zoomed at the preacher, stinging him on the tip of the nose. The preacher's hand was faster than the eye as it squashed the bee in a handkerchief. It seemed that nobody saw the bee.

But two old ladies in the front pew saw the tears in the preacher's eyes and they started weeping. In a few minutes the whole congregation was in tears. The service over, the preacher was warmly congratulated by everyone. He decided against mentioning the bee.

Last to congratulate him was the young man who always helped to lock up the church after dozing through the service. "That was a fine sermon, Pastor," he said.

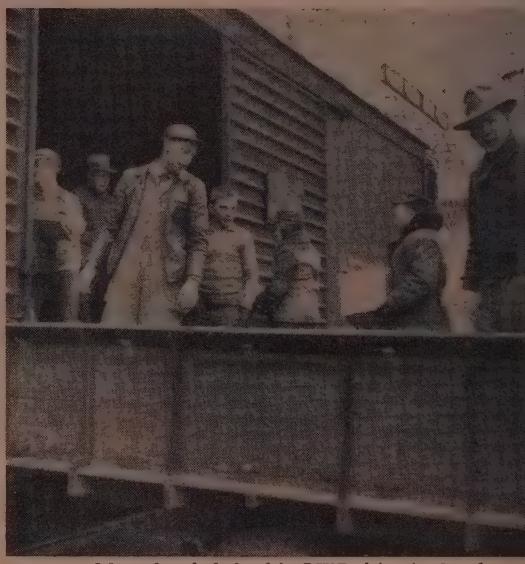
"What do you mean, fine sermon?" the pastor answered. "You were dozing in the front pew."

"It may have seemed as if I had been dozing," the young man said. "But I saw the bee." —FRANCISCO MOLINA

Lutheran Men Conduct Clothing Drive in Omah

By PAUL C. WIEGMAN

OMAHA — Lutheran Men of Omaha worked two days to load clothing collected for Lutheran World Relief in the area. Chairman of the drive was Ralph Fullerton who reported excellent cooperation among members of the organization and the congregations. The Siouxland clothing drive, which netted 20,500 pounds in 1955, was also intensified. A truck gathered items at pre-established collection points and took them to a waiting boxcar.



Many hands helped in LWR drive in Omaha

A SECOND ULC congregation is being developed in Arkansas. Pastor Clarence W. Rhoda is developing a mission at Little Rock. Attendance at the first service in November was 61 and has been rising during December. The only other ULC congregation in the state is St. Luke's Church in Fort Smith. It was organized in 1929.

SERVICES of dedication of the newly constructed St. Mark's Church, Bloomfield, Neb. (Henry G. Knaub, pastor), were in December.

Speakers for the services were Dr. A Young, synodical interim president; ard Peterson, Lutheran layman of C Island, Neb.; Dr. E. Bryan Kiesler, dent of Central Seminary, Fremont, and the Rev. W. Rowoldt, Pender, N

St. Mark's congregation in Bloomfield, Nebraska, dedicated new church in Decemb

'LAND

ns for Sector Project Be Completed in Synod

By LLOYD M. KELLER

:TIMORE—Plans for implementation of ector project are being completed in Iaryland Synod. Associate Stewardship tary Chester A. Myrom met with the committee on stewardship recently scuss preparations for the campaign. nitial meeting of pastors and council- in the Baltimore area has been sched- for March 18.

e Rev. L. David Bollinger, associate tor of the Lutheran Inner Mission So- of Baltimore, has accepted a call to l Lutheran Church effective Jan. 15.

. JOHN'S CHURCH, Parkville, broke d for a new educational building Nov. ynod President J. Frank Fife installed Rev. Norman P. Forde as assistant pas- f the church Dec. 9, and dedicated the $18,000 parsonage for Pastor Forde is family on Dec. 16.

e Rev. William F. Gunther, Jr., began as mission developer in the Glen ie community on Nov. 1. Pastor ther and his family are living in a new onage, purchased by the synod.

RIEDENS CHURCH celebrated the 25th an- rsary of the pastorate of the Rev. Man- Manrodt, Nov. 25. Synod President preached. The congregation concluded celebration with a banquet in Jerusalem rch.

OFFICERS elected at the November meeting of the Eastern Conference in Redeemer Church, Washington, are: the Rev. Paul H. Smith, president; the Rev. Albert R. Burkhardt, secretary; Carl Heinmuller, Jr., treasurer. Mr. Heinmuller is a member of the synod's executive committee and of the board of directors of the Lutheran Inner Mission Society. He is president of the Real Estate of Baltimore.

NEW YORK

Pastor Henry Erbes Retires From Trinity, Rochester

By HERBERT A. BOSCH

ROCHESTER—A ministry of 58 years at Trinity Church came to an end on Dec. 2, when the Rev. Henry C. Erbes retired and was named pastor emeritus of the congregation.

Now in his 83rd year, Pastor Erbes spent his entire ministry at this congregation except for the first two years when he served St. Paul's Church, Summit Hill, Pa.

At Trinity Church, he has baptized members of five generations in one family. He performed the marriage ceremony for couples whose parents and grandparents he had married.

His successor, the Rev. Martin L. Dolbeer, Jr., came from Southington, Conn. A son of missionary parents in India, Pastor Dolbeer studied at Gettysburg College and Hamma Divinity School. He was ordained by the Ohio Synod in 1945.

JOHN'S CHURCH, more, broke ground an addition to its ational building in ember. The unit will rected at a cost of ,000. Shown are or Charles P. Cress- (at microphone) assistant Pastor man P. Forde (at) and Pastor Emeri- Carl C. Wiebking.

uary 16, 1957

St. Luke's Church, Rochester, Faces Prospect of Forced M

THREE ANNIVERSARIES IN ONE were celebrated by St. Luke's Church, Rochester, as the congregation observed the 25th anniversary of the laying of the cornerstone for its building, the 30th anniversary for Organist Cornelius M. Maquelin, and the 50th anniversary for Pastor-emeritus William Trebert. Mr. Maquelin who has served the congregation for 30 years as choir director and organist received a commemorative book with the score of his favorite hymn outlined in silver dollars (*see cut*). Pastor Luther Sievert made the presentation.

THREE ANNIVERSARIES AND A HYMN
Pastor Sievert, Organist Maquelin and Pastor Tre

The celebration was overshadowed by the threat of a forced move of the church. Built 25 years ago, the Gothic-style building may find itself in the path of a planned highway. If the church has to yield, the congregation will have to choose between remaining in its old neighborhood or moving out to the suburbs. Sentiment among the membership is equally divided between the two prospects. But, said Pastor Trebert, "we hope and pray that city and state will be gracious enough to let the church stay here where it belongs."

BUFFALO—Good Shepherd Church, Tonawanda, the Rev. Edward W. Uthe, pastor, repaid $4,050 to the Church Extension Society of Buffalo. The money was advanced in 1951 for the purchase of a building site.

REFORMATION CHURCH, Cheektowaga, the Rev. John E. Rohrbaugh, pastor, dedicated a parsonage recently.

EVANGELIST BILLY GRAHAM was in Buffalo for a two-night visit in December, and attracted 13,000 persons to Memorial Auditorium.

REDEEMER CHURCH, Buffalo, pledged $250 for the new mission of the synod at nearby East Aurora.

A BOXCAR of clothing for Lutheran W Relief was collected last month unde auspices of the Lutheran Council o Niagara Frontier. The collection wa result of co-operation among congreg of the United Lutheran Church, Augus American Lutheran Church, and the theran Church—Missouri Synod.

ST. JOHN'S CHURCH (the Rev. Mar Hoeppner, pastor) has probably hel last Christmas service at the Hickory S location. After more than 70 years on spot, the congregation plans to move new Williamsville chapel.

After a five-year pastorate at St. P Church, Blossom, and St. John's Ch Elma, the Rev. Herbert A. Bosch ha signed as pastor of the former congreg to continue as full-time leader of the l

The Rev. Charles C. Bachmann, D.D Milwaukee, will head the Chaplaincy S ice Department of the Council of Chur directing and co-ordinating the worl Protestant chaplains in hospitals and c institutions of the area.

ieran Medical Center Meets ergency of Brooklyn Disaster

By OLIVER W. POWERS

EW YORK CITY—The disastrous Brook- pier fire and explosion which killed ten ons, sent 247 to hospitals and caused an nated $15 million property damage on 3 found the Norwegian Hospital ready he emergency.

ne 206-bed hospital in residential Bay e had all but two of its beds occupied treated over 200 persons. The Civil nse disaster plan, completed six weeks re, was put into action. Extra doctors nurses were summoned to their posts. rs were borrowed from other hospitals. Norwegian Hospital became the Lu- an Medical Center a month ago when Lutheran Hospital of New York merged the Norwegian.

HE BROOKLYN LUTHERAN COUNCIL met Dec. 9 at Redeemer Church. The coun- formed two years ago to study Brooklyn peranism, is composed of pastors and nen from National Lutheran congrega- s of the borough. Dr. Stewart Herman e of the work of the Lutheran World eration among multi-lingual groups of th America.

Administrator M. C. Ause of the Lutheran ical Center discussed plans for the re of the hospital. Dr. William F. Sun- is president of the group.

irst issue of the Billy Graham crusade s, a monthly bulletin for friends and er partners, reported that mail brought dles of cards from individuals promising pray regularly for the crusade which ns in May.

HE GENERAL COMMITTEE of the evan- m mission for The Bronx, Manhattan Staten Island area has completed or- zation of the mission beginning the week an. 13. Twenty-four New York confer- s congregations, two Slovak Zion Synod churches and one Augustana group were scheduled to take part.

CONVOCATIONS on worship for pastors of the New York and New England Synod will start this month. In the New York Conference the meeting will be at St. Peter's on Jan. 28. The Long Island Conference will meet on Feb. 4 at Holy Trinity Church, Bellrose.

PLANS for a financial campaign raising funds for a new parish building and a major

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k and Stone Pointing—Waterproofing, Wood Street, Wilkes-Barre, Pa.

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NEW YORK CITY . . .

renovation project of the church are made by St. Paul's Church, Richmond N. Y. The congregation, whose pas the Rev. Robert H. Arnold, received 100 new members during 1956.

"A PASTOR'S CONFESSION OF FAITH" the sermon topic of the Rev. Edward derman, pastor emeritus of St. Church, Mt. Vernon, N. Y., on Nov the congregation honored him at a ce tion of the 60th anniversary of his o tion and the 50th of his ministry Paul's.

Pastor Stauderman served for ten at St. John's Church, Lindenhurst, Island, and came to Mt. Vernon in He retired in 1940. His successor Rev. Wilfried C. H. Tappert.

WESTERN CANADA

Synod Sixtieth Anniversa To Be Observed This Yea

By E. G. GOOS

EDMONTON, ALTA.—The Western C Synod will celebrate its 60th annive this year. Congregations are being to mark the occasion by meeting the sy 1957 budget in full.

A special anniversary service will be during the synod convention on Jun Area rallies and special services in the gregations are also being planned.

The synod was organized at T Church, Winnipeg, Man., in 1897 by pastors representing 14 congregations was constituted at that time as the S of Manitoba and the Northwest Territ

ST. JOHN'S CHURCH, Rosenfeld, M rented special lighting equipment for evangelism week in November to foc stream of light upon the cross on the t The lighted cross shining far across prairie so impressed one of St. John's m bers that he purchased the equipment donated it to the congregation as a manent fixture.

JOHN'S, Golden Spike, Alta., obtained
ily of four into the pastor's class. Lu-
Leaguers made a house-to-house can-
for subscriptions to THE LUTHERAN
the synodical monthly. Results far ex-
ed their expectations.

ST-EVANGELISM meetings are scheduled
Regina, Sask.; Edmonton, Alta.; Winni-
Man.; and Cavalier, N. D., beginning
21 at Regina, Sask. The Rev. Clifton
Weihe will represent the ULC evan-
m mission staff at these meetings.

EEKLY LEADERSHIP training classes are
duled in Alberta for Westlock, Edmon-
Leduc and Ponoka for the latter part
anuary and for February. The classes
being organized under the auspices of
synodical committee on parish educa-
Eleanore Gillstrom, educational mis-
ary for Western Canada, will instruct

nadian Lutheran Council Officers elected for One-Year Term

nadian Lutheran Council officers were re-
cted last month at Kitchener meeting for
-year terms. They are Dr. Karl Holfeld
ated), president; and (from left) the Rev.
rman Berner, secretary; Dr. A. G. Jacobi,
president; and Walter Schultz, treasurer.

Caseworker wanted to do family service and child placement with Lutheran agency serving in New England. Master's degree and experience required. Good salary. Inquire Lutheran Social Service, Avon, Massachusetts.

TRAVEL

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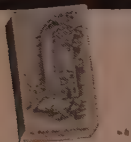

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COMING EVANGELISM MISSIO

Jan. 20-25	East Penn, Pa.
	Tucson, Ariz.
Jan. 27-Feb. 1	Reading, Pa.
	Greater Pittsburgh, Pa.
	Jacksonville, N. C.
	Detroit, Mich.
	Kenosha, Wis.
Feb. 3-8	Hastings, Nebr.

WESTERN CANADA . . .

on the children's program in the cong tion.

EXCEPTIONALLY mild weather over holiday season brought record attend at church services everywhere. For r immigrants from Hungary the first C mas in Canada was beautiful, as opened everywhere to receive them ar provide work or study opportunities. B western university made special conces to students from Hungary who wante continue their studies here.

LUTHER COLLEGE and the Lutheran lege and Seminary at Saskatoon, Sask. operated in a mid-winter pastors' conv tion scheduled for Jan. 7-11. Outside turers included Dr. Otto Piper of Princ Theological Seminary, Prof. Frederick Norstad of Luther Theological Semi Minneapolis, and the Rev. Reynold N. J son, Minneapolis, of the Augustana De ment of Evangelism.

—CHANGES OF PASTORATE-

PENNSYLVANIA MINISTERIUM

HARTMAN, RAY H. From Gloria Dei Chu Philadelphia. To Trinity Church, S Philadelphia, associate pastor.

LUTZ, LESTER B. From Mahanoy Delano parish. To Ferndale parish.

VEIT, WALTER. From Zion Church, Ea Retirement.

WOLFE, JOHN W. From St. Matth Church, Schuylkill Haven. Retirem

WOLPER, PAUL. From Christ Chu Easton. Retirement.

SOUTH CAROLINA

ST. HENRY. From Good Hope and nity churches, Saluda. To Trinity urch, Georgetown.

DECEASED

. ROY S. BOWERS, 78, for 25 years of Bethel Church, Trenton, N. J., t Trenton Dec. 13.

native of Winfield, Ohio, Dr. Bowers graduate of Wittenberg College and na Divinity School. He received a r of Divinity degree from Wittenberg ge.

was ordained by the East Ohio Synod 05. Before assuming the pastorate in on he served as pastor of Christ ch, Carey, Ohio; First Church, Findlay, Zion Church, Wooster, Ohio; Memo- Church, Shippensburg, Pa.; and St. Church, Bucyrus, Ohio.

Bowers is survived by his wife, Anita; Richard; a stepson, Howard Paul Wit- and two grandchildren.

eral services were conducted at Bethel ch Dec. 17 by New Jersey Synod Presi- Edwin H. Knudten, Central Conference President Frederick Fairclough, and the Rev. Carl R. Nagele. Burial was in Greenwood Cemetery, Trenton.

THE REV. NELSON A. MILLER, 64, retired pastor of the Pittsburgh Synod, died Dec. 18 at Maple Springs, N. Y.

A native of Moorheadville, Pa., and a graduate of Iowa State University and Augustana Theological Seminary, he served congregations in Canton, Ill.; Cleveland, O.; Conneaut, O.; and Johnsonburg, Pa. He also served on the faculty of Gustavus Adolphus College and was a chaplain in the U.S. Army.

A son, John, survives.

Funeral services at North East, Pa., were conducted by Dr. Reed H. Shepfer and the Rev. William G. Steiner. Burial was at North East.

Lutheran state-wide Multiple Function Agency, 20 mins. from New York City, needs caseworkers. Graduate training preferred: salary dependent on training and experience. Family and child services include adoption, foster home, small children's study home and family counseling. Lutheran Welfare Association of N. J., 93 Nelson Avenue, Jersey City 7, N. J.

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IN CONCLUSION . . . . . .

A YEAR AGO in a Minneapolis hotel I left a request at the desk to be called in the morning. So the girl at the switchboard called: "It's seven o'clock and 15 degrees below zero." I almost froze just thinking about such a temperature. That's colder than it has been in Philadelphia in the history of the local weather bureau.

But in summer when Philadelphia thermometers stick in the high 90s day after day, it's a good time to be in Minneapolis. This year there is a special reason why Lutherans of the east and south are planning on their summer holiday in Minneapolis. For 11 days, Aug. 15 to 25, the Lutheran World Federation will hold its assembly there.

THIS IS THE first time an international Lutheran conference of such scope is to take place in America. The assembly is held only every five years, usually in Europe. It is unlikely that there will be another in America before 1977 or 1982.

This is the year when Lutherans of America will have opportunity to get acquainted with church leaders of 29 countries. Among them will be some from the Red countries, no doubt, and some from Iceland and India, Latvia and Liberia, Sweden and Sumatra.

European theologians will do much of the talking at morning sessions (where there is to be room for 5,000 visitors). But many American laymen will wish to attend a few sessions just to hear what theologians sound like.

Afternoon and evening sessions are intended to be of interest to any serious-minded Christian. There is space for 10,000 in the Minneapolis auditorium where the sessions are to be held. There will be music, exhibits, and special events to make the 11 days highly attractive.

Those who wish to attend should plans soon, before the supply of and lodgings is exhausted. For sor sions, tickets cost $1. Others are fr

THIS WILL BE a good year, ev those who don't go to Minneapo learn much about world Luther There will be much in THE LUT and other papers about the sessio summer. For 400 years Luthe spread around the world witho serious attempt to draw its church gether in any sort of international f ship. Problems created by World and especially by World War II, co-operative effort necessary.

In the last 10 years there has beer progress in this direction than in th vious 400. The Lutheran Churc largest of all Protestant denomina has begun to practice group plann Africa, South America, and some of Asia. American and Eur churches have worked together pro in meeting human need—most re among Hungarians fleeing into A and among Arabs in the Middle E

This old church has shown amazing signs of new life. The Lut Reformation beginning in 1517 h no means come to an end. In some tries it seems to be just beginning.

We report some of the facts in LUTHERAN, when Dr. Fry comes with news about Malaya, or Dr. St Herman tells of visits to South Am But the World Federation assembl summer will be the opportunity t the whole picture put together. An sides seeing this picture, prospec cooler weather in Minneapolis tha usually have at home in August s be worth considering. —ELSON R

ake inventory . . .

HAVE ANY OF THESE EVENTS HAPPENED TO YOU RECENTLY?

just married?

a new addition to the family?

a different address?

a bigger job?

IF SO, perhaps you've overlooked having your life insurance policies brought up to date.

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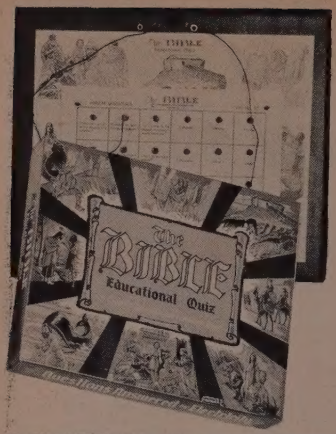

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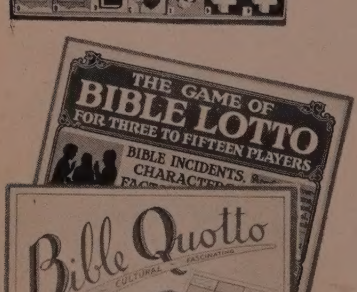

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